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THE MIND AND THE HAND.

BY "CHEIRO."

"AS is the mind, so is the form," is the stand-point from which I defend a legitimate and scientific study of the hand. The influence of the mind over the body is too well known to permit me to dwell largely upon that important argument; but the influence of the brain over the hand, through its more highly developed nerve-connection—the tactile corpuscles in the red lines of the palm, etc.—is a side to the study of a natural phenomenon about which so little is generally known that it may be interesting to examine the question from that stand-point, together with the origin and history of this strange study.

In the first place, the consensus of scientific research has placed the hand, as the immediate servant of the brain, under the direct influence of the mind and the still more mysterious influence and subtlety of thought. Sir Charles Bell, the greatest authority of the nineteenth century on the nerve-connection between the brain and the hand, commenced his famous Bridge-water Treatise in 1874 by writing: "We ought to define the hand as belonging exclusively to man, *corresponding in its sensibility and motion to the endowment of his mind.*" Later on in his work, the same great scientist demonstrated that, as there are *more nerves from the brain to the hand* than in any other portion of the system, and that as the action of the mind affects

the entire body, it therefore follows that every thought more immediately affects the hand and consequently the formation.

The enormous difference that exists, in the shape alone, of the hands of people of different temperaments, is in itself a point that cannot well be overlooked in the study of races and of men. The most casual observer cannot fail to be struck with the difference, for example, between the square-shaped hands of northern countries and the smaller and more pointed types of southern latitudes. If we admit, as we do, that to the judge of horses the slightest variation in the formation of the limbs contains, to his practised judgment, a language in a line—why not, then, in the observation of the hand? Surely it stands to reason that, if one can so readily see that variation of shape contains a meaning, so then must every other variation in connection with it, whether it be of nerves, skin, lines, or nails.

Looking, then, at a study of the hand from this stand-point, every sensible person must decide that there is some meaning in such formations; and if a little through casual observation, why not a great deal *if a sufficient amount of study be devoted to it?* The origin of such a belief in the hand must also be taken into consideration. If we found such a science fostered and fathered by people of doubtful reputation, then we might well be suspicious of it. Water taken from an impure source must naturally be impure. But, on the contrary, if we find palmistry, as we do, the child of a race probably the most wonderful of all—the offspring of minds whose works, words, and ideas ring like sweetest music on the changes of time, should we not, then, even in this materialistic age, at least consider its claims for justice, and in the examination of such matters put aside that intolerant and ignorant bigotry that is pleased to disbelieve what it never gave itself the trouble to know or understand?

The Hindus, from whom we trace the origin of the study under consideration, have been acknowledged by many authorities to be the oldest as well as the most intellectual of the many races that marched onward and upward through that night of antiquity that surrounds us on every side. We find that these people were the *fathers of language.* The earliest lin-

guistic records belong to such a race and date back to that far-off cycle known as the Aryan civilization. Regarding this race, which first understood and practised this study, we have well-authenticated proofs of their learning and knowledge. Long before Rome, Greece, or Israel was even heard of, the monuments of India point back to an age of learning beyond and still beyond. From the astronomical calculations that the figures in their temples represent, it has been estimated that the Hindus understood the precession of the equinoxes centuries before the Christian era. It has been demonstrated that to make a change, as they did, from one sign to another in the zodiacal course of the sun, must have occupied at least 2,140 years; and how many centuries elapsed before such changes came to be observed and noticed it is impossible even to imagine.

The intellectual power necessary to make such observations speaks for itself; yet it is to such a people that we trace the origin of the study of the hand. History tells us that in the most distant portions of the Aryan civilization it had a literature of its own. In the Joshi caste of the northwest province of India, we find it has also been practised from time immemorial to the present day. During my sojourn in India I was permitted to use and examine a great many of the ancient works, and I may say without reserve that the reputation I have acquired in this study is largely due to the knowledge I gained while in that country.

As the wisdom of this strange race spread far and wide, so the knowledge of the hand became known and practised in other lands. In far-distant ages it was also practised in China, Thibet, Persia, and Egypt; but it is to the Greek civilization that we owe the fact of such a study becoming established and recognized with the advancement of the more modern schools of thought. The Greek civilization has in many ways been considered the highest and most intellectual in the world. And we must bear in mind that it was here that Palmistry* once more found favor in the eyes of those whose names are as stars of honor in the firmament of knowledge.

* Or Cheiromancy, from the Greek *cheir*—the hand.

It is no small thing for any study or art to find such names of learning in its support as we are able to find for this much-abused language of the hand. It has been forgotten, in the egotism of this present-day civilization, that this work was sanctioned and encouraged by Aristotle, Anaxagoras, Hispanus, Paracelsus, Pliny, the Emperor Augustus, and many others of note. We find that Hispanus sent a book on Cheiromancy to Alexander the Great, and wrote, "It is a study worthy the attention of an elevated and inquiring mind." Considering that such is the case, it is rather hard to repress a smile when one hears some half-educated egotist cry out in the grandeur of his ignorance that the study of the hand is absurd, simply because he has never taken the trouble to observe that he *has* hands except when they contain food for his stomach or coin for his pocket.

Whether these Greek philosophers were more enlightened than ourselves has long been a question of dispute. The point, however, which has been admitted, and the one which concerns this study most, is that, as in those days the greatest study of mankind was man, it follows that on such a subject their conclusions are far more likely to be correct than are those of an age like the present—famous chiefly for its implements of destruction, its steam-engines, and its commerce. Again, if an age like ours will admit, and has admitted, that those great philosophers were men of extraordinary depth of thought and learning, and that their works, thoughts, and words are worthy of the deepest respect, why should we lightly consider their authority on this subject and throw aside a study that so deeply occupied their attention?

It was the Church alone that tabooed the study—by no means because there was no truth in it, but simply because it was not in accordance with the religious teaching of those early days. Without wishing to be intolerant, one cannot help but remark that the history of any dominant religion is the history of the opposition to knowledge—unless that knowledge proceed from its teachings. Palmistry, therefore, the child of the pagan and heathen, was not even given a trial. It was de-

nounced as rank sorcery and witchcraft, outlawed, and forced into the hands of tramps, vagrants, and ignorant people.

But the science of the present day has come to the rescue of the so-called superstition of the past. On almost every side proof is being added to proof that this ancient study is not a delusion but a reality—a jewel, as it were, dimmed and covered with the accumulations of bigotry and superstition, yet containing within its depths that light of truth which Nature's followers delight to know and worship.

In 1853 Meissner proved the existence in the hand of the tactile corpuscles "running in straight rows in the red lines of the palm." He afterward demonstrated that these corpuscles contained the ends of the important nerve-fibres from the brain, and that during the life of the body they gave forth crepitations and vibrations, "distinct and different in every person," which changed under the influence of every change in the system, and which ceased the moment life became extinct.

Keeping this discovery in mind, it is interesting to examine at the same moment the ideas of scientists concerning a fluid or essence in connection with the nerves and the brain. On this point, Abercrombie states: "The communication of perceptions from the senses to the mind has been accounted for by *motions of the nervous fluid*, by vibrations of the nerves, or by a subtle essence resembling electricity." Müller also says: "We know not *as yet* whether or not, when the nerves convey an impression, an imponderable fluid flies along them with inconceivable rapidity, or whether the action of the nervous system consists of an imponderable principle already existent in the nerves and placed in vibration by the brain." Herder also writes in favor of this theory. Speaking of the action of the nervous fluid, he says it is an essence far more subtle than electricity and used to convey the impressions of the brain to the nerves. All such opinions, from well-known men who have devoted time and thought to the subject, go far to show that the influence of the mind in this or that direction must affect the formation, the lines, the nails, and in fact every portion of the hand.

The chief argument against the study is generally brought

by those who, from ignorance or want of examination of facts, hastily jump to the conclusion that the lines of the palm must be made by folding and constant use. The direct opposite, however, is the case, as it is a fact well known by nerve specialists that, in certain cases of paralysis, long before the attack takes place the lines completely disappear, although the hand continues to fold as before. Again, if the lines were made by use, the woman working with her hands for daily bread would, according to all laws of logic, with such constant folding, have some thousands of lines and cross-lines in her hand by the time she reached fifty, while the woman of luxury and ease would have scarcely any. But the direct opposite is once more the case, as will be proved by the most casual observation.

But what of the future? How is it possible, you ask, that coming deeds or actions should be marked in advance? It has been demonstrated by scientists that every portion of the brain may grow, diminish, or change, and correspond by such changes to those of habit, temperament, or talent, used by the individual in the every-day actions of life. As the brain evolves from childhood to manhood, it follows that there must be an *advance* growth before it can reach the point of power or action. The coming change, no matter how slight, must therefore *affect the body in advance of the action;* and as there are more nerves from the brain to the hand than in any other portion of the system, it logically follows that the hand, to the student of palmistry, denotes the change going on in the brain even years before the *action becomes the result of such a change.*

There are many scientific facts that could be advanced in support of a study of the hand from a legitimate stand-point. I have touched only lightly on the many arguments that commend it to all thinking classes; but I trust I have said enough to show that, to quote again the words of Hispanus, it is a subject "worthy of the attention of an elevated and inquiring mind."

THE MORAL INFLUENCE OF MUSIC:

AN ANALYSIS.

BY CARL LE VINSEN.

(*Part I.*)

OF all the definitions of music, "language of the emotions"* is the most exact. In order to show the enormous influence of this noble art, and how intimately it is blended with our very being, it will be necessary to explain a few scientific facts.

Objectively, or physiologically, music is nothing but vibration of an almost infinite variety of combination, power, and velocity. Subjectively, or psychologically, it is the effect produced by these vibrations. Upon the objective side, it will be seen that vibrations, or inconceivably rapid movements, not only produce the sensations of sound, color, etc., but without them even consciousness would be impossible on the material plane of existence. This is not an empty speculation, but a scientific fact, proved beyond a doubt by the greatest philosopher of our century, Herbert Spencer, and indorsed by most of the great modern scientists. But, more than this, there is a school, headed by such eminent savants as Sir William Thom-

* I use the term "emotions" in preference to "soul," as being more comprehensive and exact; for music is able to express not only the highest spiritual aspirations, but the lower passions, and these latter certainly cannot claim the soul for their origin.

son, Helmholtz, Stewart, Tait, etc., which maintains that the entire integration and solidification of matter are due to vibration and motion.

I allude to the celebrated vortex-atom theory of Helmholtz and Sir William Thomson, which is without exception the most plausible yet given; and though it is only an hypothesis, and but indirectly related to our subject, it will be necessary to give it a little consideration. Before going any further, however, let me explain vortex-motion. When a smoker rounds his mouth and puffs the smoke out suddenly he produces a vortex-ring. The friction of the lips keeps back the outside of the ring while the inside passes out, thus producing rotation around the smoke-ring as it whirls out into space. This shows that vortex-motion is due to friction, but after a time it is also brought to a stop by friction.

In 1858 Helmholtz successfully solved the equations of motion of an incompressible, frictionless fluid, and proved that vortex-motion could not be originated in such a fluid; but supposing it once to exist, it would exist forever, and could not be destroyed, or even diminished, by any mechanical action. Upon this truth Sir William Thomson based his suggestive theory of the constitution of matter. All that is permanent and indestructible in matter is probably the ultimate homogeneous atom, since chemists generally agree that so-called elementary molecules are not simple, but owe their differences to the various groupings of an ultimate atom, which is alike for all. This atom endures eternally—retains forever its definite mass and rate of vibration, and this is just what a vortex-ring would do in an incompressible, frictionless fluid. Thus Sir William Thomson supposes that the ultimate atoms of matter are vortex-rings, existing in a frictionless fluid filling the entire universe. However strained such theories may at first glance appear, yet a little reflection will show that they are not nearly so marvellous as the reality they represent, and which they attempt to put into symbols sufficiently simple to be grasped by the finite mind.

Whether this hypothesis be true or not is of no consequence

to our immediate argument, as it is utterly impossible to formulate any world-theory without motion for its basis. Modern chemists agree that there was a time when all the matter which constitutes the visible world was distributed in space as one invisible homogeneous substance, consisting either of one or of a few kinds of primordial atoms, which by combining and recombining *ad infinitum* have produced all the tangible matter in the universe.* But the ultimate character of matter is absolutely incomprehensible, and it is by no means proved that atoms have any *raison d'être* except as useful symbols to work with; and instead of regarding atoms as combining and recombining *ad infinitum*, it seems more logical to say that movements of infinite variety and quantity, by combining and recombining *ad infinitum* some unknown and unknowable substance, have produced all the tangible matter in the universe. As this process is constantly going on, we can easily verify it by observing how gases, by the agency of motion, are metamorphosed into solids, and solids into gases. Let us, for example, take a piece of ice and a log. If we put the ice in a kettle, placing the log underneath and igniting it, we shall soon see the ice turn into liquid and then into vapor, which quickly becomes invisible. Simultaneously the greater part of the log will gradually disappear, while emitting light and heat, and during a part of this process the kettle keeps merrily singing. Here, then, we find that the disintegration of these two solids is accompanied by movements and vibrations which affect our sight, hearing, and feeling.

There are probably infinite modes of motion, far beyond the reach of our limited senses. It would not be hard to multiply proofs; but suffice it to say that, whether we believe in one or several kinds of primordial atoms, or no atoms at all, there can hardly be any doubt that *motion* is the means by which God has erected and sustains the visible universe; and that it

* The fact that astronomers have not been able to discover any substance besides hydrogen in some of the white stars strongly supports this theory, and it proves that most if not all of the so-called elements can be broken up if sufficient heat can be produced.

is the only medium through which we are able to perceive and communicate.

We may now conceive how motion or vibration will objectively produce all the different sensations. This will be explained through the nervous system; but let me first warn the reader not to imagine that I shall identify mind with motion, as nothing could be further from my intention. I consider mind the underlying and only absolute reality upon which motion, working through the nervous system, produces all the impressions termed states of mind, sensations, etc.; for though the body is only the mind's instrument, it is such an important factor that unless its nerves vibrate in correspondence with the outside world there can be no consciousness on the material plane of existence. This is clearly illustrated in the case of profound, dreamless sleep. Though the mind is present, there is no consciousness; but with a sufficient noise to set the sleeper's nerves vibrating, consciousness will instantly return. I find this no more astonishing than the parallel fact that a pianist cannot produce music from a piano without strings; but it would be utterly absurd to conclude for this reason that the pianist does not exist. Conversely, a piano in the most perfect condition cannot emit music without a player; neither can a body, however perfect its nervous system, possess consciousness after its manipulator, the soul, has left it.

The nervous system is composed of two tissues, generally distinguished by their colors as gray and white, and by their structures as vesicular and fibrous. Both contain phosphatic fats and protein-substances differently distributed, and in different states. Fig. 1 presents the elements of a nervous arc: *a* being the first or afferent nerve; *b* the nerve-corpuscle or ganglion-cell, and *c* the second or efferent nerve. The point *a* is embedded in the surface of either the inverted part of the skin or of some internal organ, in such a way that it is extremely sensitive to impressions, which it at once carries to *b*; and from *b* these impressions pass on through the efferent fibre *c*, producing mo-

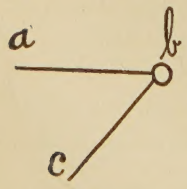

FIG. 1.

tion in the muscles in which this fibre terminates. This arrangement is repeated throughout the nervous system; but, besides this, we must consider the nerves which connect all these nervous arcs and terminate in the brain. These nerves (Fig. 2) I term centripetal, *d*, *d*, *d*, and centrifugal, *e*, *e*, *e*; *f* represents the brain, and the nomenclature of the nervous arcs, 1, 2, and 3, is the same as in Fig. 1. When an impression passes through *a*, arc 1, to the ganglion *b*, it does not all escape through the efferent fibre *c*, but part of it is retained and registered in the ganglion *b*, and another portion ascends through the centripetal nerve *d*, to the ganglion in arc 2, and from there to arc 3 in the same manner, finally reaching the brain. Impulses originated in the brain descend first through the centrifugal nerves *e*, *e*, *e*, and then through the ganglia *b*, *b*, *b*, and efferent nerves *c*, *c*, *c*, through which they produce different effects—motion, secretion, etc.—according to the substance surrounding the peripheral termination of these nerves. At this peripheral termination the nerves, both afferent and efferent, subdivide and form an expansion —*g*, *g* (Fig. 3)—which greatly intensifies their sensibility. Impressions received from the outside, through the afferent and centripetal nerves, we call sensations, and those proceeding from the brain are termed emotions and volitions.

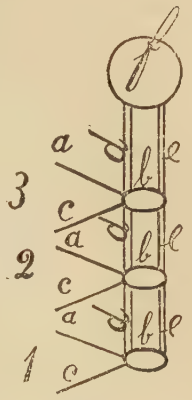

FIG. 2.*

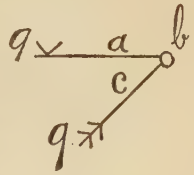

FIG. 3.

In the diagrams I have, for the sake of clearness, represented each nerve as consisting of only one thread or fibre; but in most cases a nerve is composed of a bunch of such fibres, each being embedded in a sheath of white medullary substance, which serves as an insulator, and all these fibres are enveloped in a fine membrane. The medullary sheath, with few exceptions, covers all the nerves in the cerebro-spinal system, while

* It is needless to say that this diagram simply serves as a symbol, and has no resemblance in form to the nervous system.

it is entirely absent in the sympathetic system ;* and we often find afferent and efferent (or centripetal and centrifugal) fibres embedded in the same nerve-bunch. The nerve-fibres are the only conductors of all the myriads of different impressions we receive, which seems almost incredible when we learn that they are all composed of the same material (the gray tissue) and built alike, though differing greatly in size. The only solution of this riddle is that the force which produces these different impressions upon the mind, by passing through the nerves, can itself be reduced to a unit ; and this, as I shall show, is the case.

All impressions are both received by the nerves and propelled through them in shocks, or pulses (never in a smooth, continuous stream) ; and in the power which imparts such a shock we find this unit. Such shocks or units † are probably highly compound ; but all that we can possibly know about them, and all that it concerns us to know, is that they consist of some kind of motion, and that they vary greatly in power.

Let us now consider how sensations and emotions are developed by these units. The evolution of musical sound will give the best illustration. If raps, or any other sounds strong enough to be heard, are repeated less than sixteen times per second, the ear can distinguish them individually ; but, exceeding this number, they can no longer form separate states of consciousness, and we have a *tone*. Increase the number of raps and the tone will rise in pitch, until, passing beyond the rate of about 40,000 per second, it becomes inaudible.‡ But

* The sympathetic system differs in many respects from the cerebro-spinal system, of which it is, in certain instances, somewhat independent, as the action of some of its ganglia (those that control the digestion, action of the heart, etc.) demonstrates. These ganglia may be regarded as so many little brains, regulating the automatic action of the body.

† I am indebted to Herbert Spencer for this suggestion of explaining the unit of consciousness by illustration of musical shocks, or pulses.

‡ Some authorities place this limit a little lower, and others as high as 48,000 vibrations per second. The highest A on a piano has 3,480 vibrations per second, and A above that has 6,960. This is about as high a sound as the ear can perceive as a tone ; a little higher, and there can be no more sense of pitch. But the limit generally set for sound perceptions is about two and a half octaves still higher. It

a perfect tone is much more compound than the one here described; for together with the main vibrations are generated one or more series of vibrations with much greater rapidity, although very faint, which give to it all the variations of color and quality which we generally call *timbre*. Only when a tone is very low and resonant can these faint vibrations be perceived individually, and they are found to be the third, fifth, and octave, of some octave above. The most prominent of them is the fifth, and it can easily be heard when we strike firmly a low tone on a piano and keep the pedal down. Again, combine several tones of different pitch, and we have a harmony; and let this harmony be produced by a great number and variety of voices and instruments, each of different *timbre*, and it is evident that the vibrations composing it are almost infinite in number and complexity.

Lastly, let us take a Beethoven symphony and a Wagner opera, each containing thousands of such harmonies and cadences, and the complexity now becomes so enormous that it is entirely beyond comprehension. Marvellous as it seems, we find the result still more stupendous when we consider the subjective side. When we listen to the divine strains of one of these masterpieces—strains and harmonies which thrill the soul with emotions so pure and exalted that they seem to belong to a higher world—it hardly seems possible that they do not differ in kind from the hideous noise produced by a nail drawn across a window-pane, or from any such disagreeable sound. Yet this is the undeniable fact. And it is still more astonishing to know that all the different sensations produced through sight, hearing, feeling, etc., likewise differ only in *degree*, not in *kind*. As must be expected, they differ immensely in degree, which can easily be seen by a comparison of hearing and sight.

It will be remembered that 40,000 vibrations per second is

seems hardly possible that the extreme limit should be so far beyond the perception of pitch; and this leads me to think that it is much lower than generally supposed, although I have never tested this opinion by experiment, and may therefore be mistaken.

the highest number that can be perceived by the ear; but 458,000,000,000,000 vibrations (or undulations) per second is the lowest number that can be perceived by the eye as color, and it takes not less than 727,000,000,000,000 such undulations per second to produce extreme violet, the color which corresponds to the highest sound, being, like this, the utmost limit.

It might be interesting to write a few details about the other senses; but it is not necessary to our subject. I compared sight and hearing only for the purpose of giving some idea of the enormous capacity of the nervous system for receiving impressions of almost infinite degrees of force and complexity, because it will help the reader to realize (what I shall now try to demonstrate) that *impressions received through the different senses are in all probability composed of the same units.* In attempting to explain this, I cannot do better than quote Herbert Spencer, who is the acknowledged authority upon such matters, and whose opinion, consequently, cannot easily be set aside. In regard to this question he says:

"If the unlikenesses among the sensations of each class may be due to unlikenesses among the modes of aggregation of a unit of consciousness common to them all, so, too, may the much greater unlikenesses between the sensations of each class and those of other classes. There may be a single primordial element of consciousness, and the countless kinds of consciousness may be produced by the compounding of this element with itself and the recompounding of its compounds with one another in higher and higher degrees: so producing increased multiplicity, variety, and complexity.

"Have we any clew to this primordial element? I think we have. That simple mental impression which proves to be the unit of composition of the sensation of musical tone is allied to certain other simple mental impressions differently originated. The subjective effect produced by a crack or noise that has no appreciable duration is little else than a nervous shock. Though we distinguish such a nervous shock as belonging to what we call sounds, yet it does not differ very much from nervous shocks of other kinds. An electric discharge sent through the body causes a feeling akin to that which a sudden loud report causes. A strong, unexpected impression made through the eyes, as by a flash of lightning, similarly gives rise to a start or shock. . . .

"It is possible, then—may we not even say probable?—that something of the same order as that which we call a nervous shock is the ultimate unit of

sense-consciousness ; and that all the unlikenesses among our feelings result from unlike modes of integration of this unit. I say 'of the same order,' because there are discernible differences among nervous shocks that are differently caused ; and the primitive nervous shock probably differs somewhat from each of them. And I say 'of the same order' for the further reason that, while we may ascribe to them a general likeness in nature, we must suppose a great unlikeness in degree. The nervous shocks recognized as such are violent—must be violent before they can be perceived amid the procession of multitudinous, vivid feelings suddenly interrupted by them. But the rapidly recurring nervous shocks of which the different forms of feeling consist, we must assume to be of comparatively moderate, or of even very slight, intensity. Were our various sensations and emotions composed of rapidly recurring shocks as strong as those ordinarily called shocks, they would be unbearable, indeed life would cease at once. We must think of them rather as successive faint pulses of subjective change, each having the same quality as the strong pulse of subjective change distinguished as a nervous shock."

To this I may add that, just as Herbert Spencer found that the most primitive sensations produced through our different senses can be translated into one another, so shall we find the same result when we go to the other extreme. A person of an emotional nature may be brought into ecstasy by sensations produced through different senses—for example, by contemplating the beauties of nature, or by listening to fine music. Yet, ecstasy is absolutely the same whether it be produced through one sense or the other ; it may differ in intensity but never in character, and to speak of optic or auditory ecstasy would certainly sound absurd.

I have treated this point at some length because it will greatly help to elucidate some of the following arguments. Another subject of hardly less importance is that of memory. As we have seen, impressions received by the nerves are not immediately dissipated, for a part of them is retained by the registering ganglia (see Fig. 2) before they finally reach the brain, which we may regard as the principal ganglion, as it thus (besides impressions produced directly upon it, for instance through the optic nerves) receives and registers all the vivid impressions gathered by the entire cerebro-spinal system. On account of this wonderful mechanism no impressions or

sensations of importance are lost. The mind possesses a mysterious faculty by which it can, at will, recall these impressions and sensations—the marvellous faculty we call memory. When memory is perfect it is, so to speak, absorbed in the organism and becomes automatic—a fact which explains how habits are formed, as well as the difficulty of getting rid of them. Examples abound. A child learning to read must first memorize each letter, both its look and sound, and then put them together—firstly, words composed of two letters, and then an addition of one letter at a time. For a long period he is obliged to tax his memory to the utmost in order to read and spell slowly and laboriously ; but after years of practice he at last becomes so proficient that he can read aloud fluently without separately realizing a single word. A pianist may play a difficult piece technically well, and converse at the same time ; or, as I used to do when a young student, he may study a book of harmony or composition on the music-stand while practising finger exercises. In fact nearly all our accomplishments are thus achieved, passing from conscious memory into automatic memory. In other words, they become, in a certain sense, a *part of our very being.*

(*To be continued.*)

CONCENTRICITY:

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(*Second Article.*)

WISDOM is to be attained either by the difficult path of experience or by direct perception. Perception is the perfect realization of concentricity; the identity of Being; the oneness of the Manifestation and the Principle; the unity of man and the Creator. Human life, however, begins to be manifest upon the lowest material plane, subservient to concentricity and blindly aware that there subsists a higher power, though not yet capable of conscious thought as to the source of being. The development of experience begins, too, in the lowest activity of mind, and its progress from the simplicity of the beginning grows more and more complex through the process of development. It is important, however, to discover the leading principles of progress throughout this development of mind, in order to gain wisdom for the full consciousness of perception. The path of experience is the way of the Wandering Soul.

As human existence begins upon the animal plane, the mere creature wants make themselves felt. There is the need of food for the continuance of life, the need of shelter for its protection, and the inevitable battle with the elements in self-defence. It consequently follows that the historians of religion attempt to find in this material need a sufficient reason for the existence of the religious instinct in primitive man. The recognition of the Deity which exists universally, even among the most ignorant savages, is not, however, satisfactorily explained by the selfish creature needs of the human kind. From

the very beginning its real nature is unselfishness. While it is true that the mind of man is as yet incapable of consistent thought, yet this recognition of the Deity—by an inner sense that knows the Creator to be something higher than the creature—proves the whole potentiality of that act of creation subsisting in his spirituality. It proves an individual oneness with his Maker of which he is subconsciously aware. The act of creation is registered within, awaiting only to be lifted into consciousness before he can make it a subject of thought and eventually of conscious spiritual perception.

A reference to the table of *Development* given in the preceding paper will show that the first three planes are placed in the order of creation, and the application may be made as follows:

REALITY.

1. *Conation*	*I am*
2. *Intellection*	*I manifest myself*
3. *Feeling*	*I subsist in that which I create*

The inverted reflection as found in human experience will then assume the following form:

REFLECTION.

1. *Animal*	*Whence?*	*The source of being?*
2. *Personal*	*Whither?*	*The purpose of being?*
3. *Individual*	*How?*	*The state of being?*

Man is the manifestation of the Deity, and to find the source of being he must therefore look within and trace the act of creation back to the Fountain Head. The source of religion* in man is to be found through the sense of his own undeveloped potentiality. It is a vague recognition of his higher spiritual nature, which being far from his comprehension he worships as if it were afar off. Worship is obedience to the concentric law, responsive to the attraction of concentricity. This course of development toward the identity of being is made

* Latin *relegere*, to gather, or collect again.

possible from the very fact that the potentiality of his creation, as a manifestation of Divinity, is a ground that has been spiritually traversed in the creative act by which he was projected into material form. Concentricity, therefore, as it appears to sense, acts upon this plane in the form of *desire.* At first it is simply the *desire for life,* the first law of human existence, which implies a subconscious necessity for development. Its nature is far superior to its expression. This is the progressive activity of the Creator subsisting in the creature, but, when interpreted by the senses on the lowest plane of feeling, the wholeness of its nature is not conceivable; nor can it be understood at this early stage of development that the material is but the inverted reflection of Reality. Man from the beginning was consequently fooled by his senses. He looked out upon a material world in a multiplicity of forms, each of which he supposed to possess life like himself. The earth seemed to be flat and fixed with a dome-like vault which came to be called his heaven. The trees, the rocks, the winds, and all surrounding nature he came to understand as possessed with spirits. To propitiate the elements he made offerings and sacrifices to them, thus converting them into gods; while the planets, the winds, and the beasts also became the objects of his worship.

Here, in a world of subservience to environment, we find the seeming source of religion; and in the first thoughts about this material world, as to the laws of nature, is the seeming source of science. But in this conception of life that pervades all nature the inward sense of spirituality proves itself to have been active from the first. True, it was falsely interpreted by the mind, and man was deluded by the mistaken evidence of the senses; but these very spirits prove the subconscious realization of concentricity although expressed in this multiple form on the material plane. Consequently in this religion of nature we find a multiplicity of spirits rather than one, as in nature there is multiplicity of form; but nature, being subservient, is subject to material decay.

The first recognition of concentricity is the true beginning of religious experience, and needs only to be lifted to a higher

plane of understanding in order to become thoroughly conscious of its power. Religious doctrine is consequently influenced by this duality of understanding and is developed in dual form both to satisfy this first vague perception of the inward spirit and the misconceptions of sense. These two lines of development then become psychological, as referring to the soul, and physiological, as referring to the body. The physical aspects of religious worship look to the maintenance of health. They cover a large field of materiality, which regulates the choice of food, the seasons of abstinence, the influence of the planets, the quickening of life by energy and exercise, the increased circulation of the blood, oxygenation by control of the breath, and renewal of the system at certain seasons when all nature is witnessing a resurrection of life. On this plane of materiality man and nature are one in spirit although frequently aggressive in outward form. Natural selection, intuition, the gratification of sense, the struggle for life, and the survival of the fittest mark the origin, progress, and destruction of the material form in its blind subservience to the concentric law.

Religious training also exerts a psychological influence upon this lowest phase of mind, which is totally ignorant of cause and effect. It is pitiable in its errors and almost hopeless in its assumption of burdens that are merely creations of the imagination before which it is stricken with fear. Ignorance and fear go hand in hand. Education* supplies the one way out of the difficulty, for it is a means of gaining comprehension ; but the methods of education are often so false as to retard the progress and increase the bewilderment. Here again we find a duality—exoteric (the outward) and esoteric (the inward). The outward form too often supersedes the inward spirit. Concentricity, or the state of *harmonious activity at the centre of Being*, is the condition of peace which the soul is endeavoring to attain. This is directly acquired by means of concentration. In the pure activity of mind there is a power of immediate perception, and the process leading up to its attainment is concentrative. It is strictly a mental act, but a material means

* Latin *e-ducere*—to lead out.

has been introduced to humor the mind that has fallen into the fallacy of material worship based upon the evidence of the senses.

In this period of myth, fable, and allegory, all adaptations of a spiritual truth assume an objective form that will appeal to the undeveloped intelligence. To dwell upon the literal statement is to mistake the form for the spirit of the truth, and to insist upon such an interpretation means a thwarting of development. This process of spiritual growth by material suggestion may be explained on a psychological basis.

In the chain of scientific testimony it will be seen that every link is of value to the whole; every unit bears a part. The amount of evil that is unwittingly accomplished by the weak and ignorant has never been fully taken into account, for if a person be not capable of judging for himself what is right, how shall he be able invariably to do right, even under repeated admonition? To "get understanding" is therefore of the utmost importance for the spiritual consciousness, but the testimony of the maniac or the simple-minded is of equal value with that of the wise in the science of psychology. Not only have all the myriads of mystical phenomena a direct bearing upon the science of mind, but the very weakness that contributes to every science serves to render its facts of greater significance and more pronounced. The sceptic, then, may lose an important revelation of the truth in ignoring what may seem at first glance to be foolish and valueless.

As a natural consequence of the willingness to find, if possible, the motive power in various phenomena, all inquirers, ignorant and wise alike, are beginning to take an interest, if only a passive one, in psychical research; and in order to place it within the reach and gain the testimony even of a child, certain means have been devised by which to gain expression of the subconsciousness which will prove of more or less significance and value.

Automatic writing and crystal gazing, for example, are used for the purpose of concentrating thought-pictures in the mind. Braid used the stopper of a bottle or the blade of a lancet, by

which he found he could induce a state of profound hypnotism. All these separate appliances possess no power in themselves whatever. They are simply instruments for the purpose of concentrating the attention and withdrawing the self-will of the operator, for it is important that the mind should lend its entire interest to any subject in order to be converted. This is an objective means of fixing the attention which need not necessarily involve a loss of consciousness, and when purely subjective and without the use of a material object it assumes the form of concentration. If not continued too long at a time this would prove an excellent form of mental gymnastics, even if no more scientific results could be obtained; for the restlessness and eagerness of these enterprising times strangely unsettle the mind for any systematic pursuit, or for any spiritual-mindedness, making it a prey to every form of auto-suggestion.

The use of an object for the purpose of focusing the attention must be regarded as simply a mechanical means for the better concentration of thought, and this same part is performed by the pen in the act of writing or by the brush in the hand of the artist. It represents by suggestion the focal centre, which is not external but within, and by this means often facilitates expression. The nervous temperament is naturally sensitive to impressions. There are certain ones who possess the occult power in a remarkable degree of development. It is peculiarly the quality of the nervous system, and can be judiciously cultivated by practice. This is essentially the temperament of great men.

The practice of religious doctrine is usually to render the nervous organism more receptive by means of solitude, fasting, and prayer. By self-denial and self-sacrifice the spirit becomes open and impressionable. Such a refining process withdraws the opposition of the will, awakens the perception of the sensibilities, and in time the soul no longer sees through the glass darkly, but face to face. This partially frees the soul from its bondage to the body, and explains, too, the effect of misfortune upon the opposing will, which in church doctrine is often converted to good results. It is simply gaining wisdom

by experience that is physically depressing, which opens the perception to a knowledge of concentration.

An invalid can often perceive with unusual subtlety. The nervous system when thoroughly sensitized may become like the æolian harp, responsive to the very slightest impressions, just as the skilful eye of the Oriental can grasp many grades of color that are lost to us in the West. We shall therefore perceive the significance of practice and discipline for the purpose of overcoming spiritual blindness. When we recognize this refined quality of discrimination on a material plane, who shall deny that there does exist a power more subtle than telegraphy of communication with kindred spirituality, or, rather, the communication of kindred thought which is the spiritual entity of the material form?

A large majority of unthinking people receive their most powerful guidance from without, which is closely allied with the psychology of attention and is an objective form of concentration. It may be assisted by fixing the mind upon some material object. This result is attained by the various religions, through their amulets, emblems, and symbols. It has the further advantage of being entirely natural, involving no abnormal condition, as in the case of profound hypnosis. The numerous forms and emblems of church doctrine have a corresponding spiritual signification, and are likewise a means of suggestion. Meditation is a valuable impetus to the growth of the spirit, so long as the mind comprehends the idea that is meant to be conveyed; this is also true in counting the beads of the rosary, which serves to give distinct periods to prayer and holds the attention to its significance. Worshipping the object, however, degenerates into idolatry. Many of the church forms are indeed strictly scientific in their character. Prayer, especially before retiring to sleep, may be regarded psychologically as an excellent means for decomposing the muscular tension and inducing a complete relaxation of the nervous system. It also leaves the thought at the very last moment of consciousness free from all doubts and fears, and composes the mind for the enjoyment of peaceful sleep—nay, more, for spiritual develop-

ment under the influence of holy suggestions, for the best thoughts are developed during sleep. This might be regarded as a form of profound concentration, which gives the mind subconsciously a lucidity for the reception of spiritual truth.

Whether we count the beads of the rosary, or gaze upon the cross of the crucified Saviour, or breathe the incense of some vast cathedral, we are using a material means for attaining psychological results. Just for the sake of a different creed it would be hazardous rudely to destroy this zeal of faith which is the saving power in all forms of worship. An earnest purpose is to be commended for its sincerity, and if it fail to gain spirituality it is only because the mind becomes fixed and rigid, mistaking the material object for the idea contained therein. The danger of idolatry is also found in the mask of self, which no less than the heathen idol serves to hinder the soul's awakening. This withdrawing of self-will and giving attention to the teachings of the spiritual guide is consequently faith. Jesus, the Christ, above all others, understood the concentric power of faith as a principle, and preached it constantly as a means of salvation. He realized, too, its efficacy in healing disease, and performed many a cure in the exact lines of the most recent scientific discoveries. The methods of the present day are more or less closely related to Christ's method of healing, and are intended to convert the mind to a spiritual conception that shall overcome first the error of thought and finally the very existence of disease.

In its ignorance of psychology, religious teaching, however, has made some grewsome experiments upon the nervous system.* Remote savage tribes have indulged in the snake-dance and seemed to court the bite of the serpent; the Fakirs have thrust swords through their bodies and the Flagellants have lashed themselves into religious submission, and still their terrible energy of faith was a remarkable factor for maintaining the spark of life in their much-abused bodies. But among a thoughtful people this emotional frenzy has passed away, for it was energy

* "For I bear them record that they have a zeal of God, but not according to knowledge."—*Rom.* x. 2.

that had lost the centre of control. The seeming duality in this plane of religious expression reveals the positive and negative aspects of religion. When positive it is always creative: materially creative on the material plane. Its purpose is to "wax strong and multiply the earth," but reaching the height of equilibrium the negative expression of the law must preserve the balance of power. The wholeness of action is consistent and progressive, just as the spiral in returning upon itself seems to retrograde while in fact the negative course is true to the centre and yielding at every point, overcoming in its harmonious progression only that which has grown rigid and fixed. Such obstruction accounts for the existence of friction, and consequently for the vibratory action which gives rise to the false conceptions of sin, sickness, and death, even extending to the fury of the Flagellants and the zeal of the Fakirs—intentionally destructive of the flesh.

The progress of development thus discovers in the pleasures of unwisdom an element of pain, but growth demands an awakening of the higher powers. The negative phase of the law is therefore compelled to make a denial of the will, for the sake of a rebirth into a new and higher form of life. The conservation of energy could better be gained by preventing this friction and thus preserving the simplicity of the law, but experience eventually tends to equalize.

Human existence is perpetuated by the love of life, and desire appears on the material plane as the will centred in sense. Eternal progression forbids the acceptance of sense as the source of eternal life, but, when crucified by denial, there is a final resurrection of the spirit which gives freedom for a new beginning in a higher plane of development.

THE VEDANTA PHILOSOPHY OF "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

EVERYTHING has a history, even to conceptions of Being belonging to the phenomenal world. The mere history or chronology of these conceptions cannot be interesting metaphysically; but their form, order, and historic sequence represent a sphere of life which is of very high interest and of great importance, because they refer to the awakening mind, or "thought finding itself." If in our own growth we follow the order of the universal development of Thought, we shall at any time know positively where we are on the road.

The best and real introduction to metaphysics, considered as the science of thought, is such a history of thought forms as will give the *necessary* aspects which the human mind must assume, and those which it has already experienced. In delineating such a history, I shall leave out of consideration everything unnecessary. Let the reader remember that the history of philosophy is neither a catalogue of old lumber nor a battle-field covered with the bones of the dead; but that it is a record of the successive new forms of thought as they have appeared, and that taken as a whole they constitute a complete body of metaphysics.

One of the earliest forms of systematic thought is the Vedanta. Thinking is as old as mankind, but systematic thought is comparatively recent. Of such ancient form is the Hindu Vedanta. Thus opens the Vedantasara, the text-book on Vedanta: "To the Self, existent (*sat*), intelligence (*chit* [or *chaitanya*]), bliss (*ânanda*), impartite, beyond the range of speech and thought, the substrate of all, I resort for the attainment of the desired thing," viz., *Mukti* (Emancipation and

Freedom). In this introductory stanza is really contained the whole of the Vedanta. As to form, it is as Sankara truly said: "The Vedanta doctrine is based upon the Upanishads, and is likewise supported by the Sariraka Sutras and other works," as the Bhagavad-Gîta, etc. But essentially the Vedanta endeavors to show "what that is which, being known, all things would be known." As related in the Mundaka Upanishad, when the illustrious son of Sunaka asked the sage Angiras this question, he answered: "The invisible, intangible, unrelated, colorless One, who has neither eyes nor ears, neither hands nor feet, who is eternal, all-pervading, subtile, and undecaying, is the source of all things." This is the Self of the introductory stanza, the Brahm, the Absolute; and while the other philosophic schools of India have ceased to have much influence, the Vedanta "has overspread the whole land, overgrown the whole Hindu mind and life."

The Vedanta postulates three kinds of existence: (1) the true (*páramárthika*), (2) the practical (*vyávahárika*), and (3) the apparent (*prátibhásika*). The first is that of the Divine Self. The second is actual existence, heaven and hell; in short, all phenomenality. It has its cause and origin in ignorance, and is much like the state of our dreams. The third rests on fancy. When nacre is taken for silver, a rope for a snake, etc., then existence is apparent. True Being, or, as we should say, Being alone is true: *sat.*

This assertion, that Being alone is and is true: *sat*, is the fundamental principle of the Vedanta; and the idea that man imagines that he is, in his individual, bodily, and spiritual character, something that exists as object, is false. True knowledge consists in having discovered this illusion. It is of no use to push the question further and ask the Hindu: "What then *is* Self, Being, Brahm, etc.?" When asked to describe it, he is simply silent—that is his answer.

The Hindu Vedantist has no objection to continue his individualistic definitions, however. After having said, "*Brahm sat*," he adds *chit*, and means that Being is intelligent, viz., lighted up by its own effulgence, or is what Western philosophy

calls *pure* knowledge and *pure* light. And next to *Brahm sat, chit*, comes *ânanda*, which means bliss—not happiness as we understand it, for *ânanda* really is "a bliss without the fruition of happiness," or practically it is insensibility. *Brahm sat, chit, ânanda* is the common Hindu formula for Being.

The Western mind finds it difficult to handle the above subtlety and equivocality. That Being both *is* and *is not*, or, as Hegel put it, *Being* and *Non-Being* are identical, is only metaphysically apperceptive. Even India has had difficulty in understanding it. Hence two schools have arisen on the subject, both of which may be of use to us. They are the schools of Sankara and of Râmânuga.

According to Sankara, Being is always one and the same and cannot change ; * the phenomenal world, therefore, is illusory, the result of *avidyâ* or nescience.† Being alone is real in this unreal world. Without Being, however, even this unreal world would be impossible. If there were no noumenal there would be no phenomenal. Though it is true that all phenomena and human souls have their deepest self in Brahm or Being, they must not be considered portions or modifications of Being. What they appear to be they are, according to Sankara, as a result of nescience and erroneous perceptions and conceptions.

Though intelligence (*chit*) is considered to be the essence of Being, thought cannot be predicated of it. What is called *Iswara*, personal creator and ruler of this world, is not Being, but Mâyâ, illusion. That which people ordinarily call the Supreme Being is not supreme, according to Sankara, who is more philosophic than Râmânuga and carries the Vedanta doctrine to the highest point ; it is only the Lower-Brahm, or something like that which we nowadays call secondary causes. The true Self is the same and has always been the same as the Highest Self, Being. This teaching, that Being and the true soul are iden-

* Therefore "individual," from Latin *individuus*—indivisible, whole, ONE—Unity of Being.

† Hence personal—Latin *persona*, a mask, a representation, a false appearance. —Ed.

tical, is fundamental in Vedanta. The following lines are often quoted as the summary of Vedanta:

"In half a couplet I will declare what has been declared in millions of volumes: Brahm is true, the world is false; the soul is Brahm and is nothing else."

As to how the phenomenal and the individual come to be, Râmânuga holds the theory of evolution, and Sankara, as said above, that of illusion. The key-word, then, to Sankara is *avidyâ*—nescience, know-nothing. Sankara answers the question, "Why did the One become the many?" simply by pleading ignorance. *Avidyâ* is the highest knowledge. Nescience is neither real nor unreal; it is a power altogether inconceivable, but the workings of it are seen in the phenomenal world.

The other school, that of Râmânuga, is less philosophic, but a more faithful interpreter of the Vedanta-Sutras. Râmânuga is as monistic as Sankara, and emphasizes that there can be but one Being, but he derives the world from Being—not by evolution but rather by an act, which we would call Creation. Dr. Banerjea, in "Dialogues on Hindu Philosophy," gives the following account of Râmânuga's doctrines in his own words:

"All the Sastras tell us of two principles—knowledge and ignorance, virtue and vice, truth and falsehood. Thus we see pairs everywhere, and God and the human spirit are so also. How can they be one? I am sometimes happy, sometimes miserable. He, the Spirit, is always happy. Such is the discrimination. How then can two distinct substances be identical? He is an eternal Light, pure, without anything to obscure it—the one superintendent of the world. But the human spirit is not so. Thus a thunderbolt falls on the tree of non-distinction. How canst thou, O slow of thought, say, 'I am He who has established this immense sphere of the universe in its fulness'? Consider thine own capacities with a candid mind. By the mercy of the Most High a little understanding has been committed to thee. It is not for thee, therefore, O perverse one, to say, I am God. All the qualities of sovereignty and activity are eternally God's. He is therefore a Being endowed with qualities, but not under the influence of illusion (*mâyâ*). You cannot, if you believe Him to be all truth, allow the possibility of His projecting a deceptive spectacle. Nor can you, if you believe Him to be all knowledge and all power, assent to the theory of His creating anything under the influence of *avidyâ*, or Ignorance."

As an answer to this appeal to Common Sense, I select this from Sankara:

"How can this universe, which is manifold, void of life, impure, and irrational, proceed from Him who is one, living, pure, and rational? We reply: The lifeless world can proceed from Brahm, just as lifeless hair can spring from a living man. But in the universe we find Him who enjoys and him who is enjoyed; how can He be both? We reply: Such are the changes of the sea. Foam, waves, billows, and bubbles are not different from the sea. There is no difference between the universe and Brahm. The effect is not different from its cause. He is the soul; the soul is He. The same earth produces diamonds, rock-crystal, and vermilion. The same sun produces many kinds of plants. The same nourishment is converted into hair, nails, etc. As milk is changed into curds, and water into ice, so is Brahm variously transformed without external aids. So the spider spins its web from its own substance. So spirits assume various shapes."

Here the *philosophic* mind routs the *Common Sense* in open battle. In the history of Being we shall witness the same battle several times, and every time with the same result. Râmânuga's following is mainly among the untrained minds, and is very limited. Sankara's philosophy is universal. It is repeated again and again in the Classical and European systems of philosophy. The most common appellative for it is Pantheism; now and then it is also called atheistic.

The Vedanta is a good illustration of the earliest forms of thought. It does not move in clear distinctions. A modern definition of Being would fall under the various conceptions of psychology, anthropology, cosmology, ontology, etc., and each of these would be defined in relation to each other. In the Oriental mind all these forms are present, to be sure, and will easily be seen in the illustrations given above; but they are not systematically separated from each other; they are uncritically mixed. They are there in totality, but not individually at the same time, and that is a defect. Pantheism as represented by the Orient, and especially by the Vedanta, lacks distinctions; hence it lacks an element which is essential to Western thought, viz., *reflection.*

Another essential trait of Oriental thinking and of the Ve-

danta is its religious character. Hindu philosophy is theology; it concerns itself with the Divine in ecclesiastical forms rather than with the Idea in pure thought. Both of these characteristics, we find, are lost when we arrive at Greek philosophy.

On the other hand, Oriental philosophy, the Vedanta in particular, does not suffer from the dreadful sterility and consciousness of self, *as such*, which mars almost all Western thought. It is not misled by conditions of consciousness. It is not deceived by its own conceit—a deception which the West did not discover till Kant demonstrated it. Space, time, and causality, as the Vedanta, especially as the school of Sankara, taught, are not eternal fundamentals of a subjective reality, but merely objective and innate forms of the intellect. The West did not know it before Kant.

Western thought is *barren*, viz., purely formative or mechanical. The Vedanta is metaphysics and morals combined. The whole range of Western philosophy has nothing to parallel the Vedantic *tat twam asi: Thou art That.* Western thought glories in having divested its thinking of all morality, and in having become what it calls *pure;* but he who knows he is in everything and everything in him *will not injure himself by himself*

SONG OF THE SANYASIN.

BY SWAMI VIVEKANANDA.

WAKE up the note! The song that had its birth
Far off, where worldly taint could never reach:
In mountain caves and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break. Where rolled the stream
Of knowledge, truth, and bliss that follows both.
Sing high that note, Sanyasin bold! Say, "Om tat sat, Om!"*

Strike off thy fetters! Bonds that bind thee down,
Of shining gold, or darker, baser ore:
Love, hate; good, bad; and all the dual throng.
Know slave is slave, caressed or whipped, not free:
For fetters, tho' of gold, are not less strong to bind.
Then off with them, Sanyasin bold! Say, "Om tat sat, Om!"

Let darkness go! the will-o'-the-wisp that leads
With blinking light to pile more gloom on gloom;
This thirst for life forever quench: it drags
From birth to death and death to birth the soul.
He conquers all who conquers self—know this
And never yield, Sanyasin bold! Say, "Om tat sat, Om!"

"Who sows must reap," they say; "and cause must bring
The sure effect: good, good; bad, bad; and none
Escape the law, for whoso wears a form
Must wear the chain." Too true; but far beyond
Both name and form is *Âtman*, ever free!
Know thou art that, Sanyasin bold! Say, "Om tat sat, Om!"

* *Om tat sat*—that existence.

They know not truth, who dream such vacant dreams
As father, mother, children, wife, and friend!
The sexless Self! Whose father He? Whose child?
Whose friend, whose foe is He who is but One?
The Self is all in all—none else exists:
And thou art that, Sanyasin bold! Say, "Om tat sat, Om!"

There is but One in the free, the Knower, Self!
Without a name, without a form or stain:
In Him is Maya, dreaming all this dream.
The Witness, He appears as Nature, Soul.
Know thou art that, Sanyasin bold! Say, "Om tat sat, Om!"

Where seekest thou? That freedom, friend, this world
Nor other worlds can give. In books and temples
Vain thy search. *Thine* only is the hand that holds
The rope that drags thee on. Then cease lament,
Let go thy hold, Sanyasin bold! Say, "Om tat sat, Om!"

Say peace to all! from me no danger be
To aught that lives. In those who dwell on high,
In those that lowly creep, I am the Self of all.
All life, both here and there, do I renounce;
All heavens, earths, and hells, all hopes and fears!
Thus cut thy bonds, Sanyasin bold! Say, "Om tat sat, Om!"

Heed, then, no more how body lives or goes,
Its task is done! Let Karma float it down;
Let one put garlands on, another spurn
This frame. Say naught. No praise nor blame can be
Where praiser praised and blamer blamed are one.
Thus be thou calm, Sanyasin bold! Say, "Om tat sat, Om!"

Truth never comes where lust and fame and greed
Of gain reside. No man who thinks of woman
As his wife can ever perfect be!
Nor he who owns however little, nor he

Whom anger chains, can pass thro' Maya's gates.
So give up these, Sanyasin bold! Say, "Om tat sat, Om!"

Have thou no home! What home can hold thee, friend?
The sky thy roof, the grass thy bed, and food
What chance may bring—well cooked or ill, judge not:
No food nor drink can taint that noble Self
Which knows that like the rolling river free
Shall ever be, Sanyasin bold! Say, "Om tat sat, Om!"

Few only know the truth! The rest will hate
And laugh at thee, great one: but pay no heed!
Go thou, the free, from place to place, and help
Them out of darkness, Maya's veil. Without
The fear of pain, or search for pleasure, go
Beyond them both, Sanyasin bold! Say, "Om tat sat, Om!"

Thus day to day, till Karma's powers spent
Release the soul forever. No more is birth,
Nor I, nor thou, nor God, nor man. The I
Becomes the all; the all is I, and bliss.
Know thou art that, Sanyasin bold! Say, "Om tat sat, Om!"

THOUSAND ISLAND PARK, N. Y.,
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PERPETUAL MOTION.

BY W. W. CARRINGTON.

He who outside of pure mathematics pronounces the word *impossible*, lacks prudence.—*Arago.*

PAPERS on perpetual motion have lately appeared in foreign reviews, and a leading American journal has devoted considerable space to the description of "an invention operating in San Francisco." This problem, though old, is ever young. I shall not confine myself in this article to what I alone know about perpetual motion. The facts about this ever-interesting problem are far too diversified and mutually destructive to be of great value. Indeed, what the scientific world "knows" about it may perhaps be said to brush away any clearness or coherency naturally pertaining thereto. I neither claim to have fathomed the abyss of the knowable on the subject nor do I propose to show that perpetual motion is not apprehended by the mundane masses—that not one in a million understands what the term, in its common scientific sense, involves. I do, however, propose to show that even among the scientific there is a lack of consistency and coherency in simply stating the problem. From the stand-point of reason I propose to infuse into science something of uncommon sense, and transfix it in its dogmatism. That infallible gnosticism of science, with the cast-iron expression of absolute certainty, is the kind used in all "demonstrations of the impossibility of perpetual motion." The following definitions of the term are given by well-known authorities:

American Cyclopædia: "Perpetual motion, in mechanics—a machine which when set in motion would continue to move without the aid of external force and without the loss of momentum, until its parts became deranged or worn out." Such

a machine is easy to make: one whose parts would quickly derange, but which would literally satisfy the definition.

Chambers' Encyclopædia (1879): "It means an engine which, without any supply of power from without, can not only maintain its own motion forever, or as long as its materials last, but can also be applied to drive machinery; therefore to do external work." A steam-engine can do this, "as long as its materials last."

Encyclopædia Britannica: "Perpetual motion, or *perpetuum mobile*, in its usual significance, does not mean simply a machine which will go on moving forever, but a machine which, once set in motion, will go on doing useful work without drawing on any external source of energy, or a machine which in every complete cycle of its operation will give forth more energy than it has absorbed."

Bestowing some scrutiny on these versions we shall find that according to the American Cyclopædia a device for perpetual motion need only go "until its parts have become deranged;" according to Chambers', "as long as its materials last;" but according to the Britannica, perpetual motion "does not mean simply a machine which will go on moving forever," but one "which in every complete cycle of its operation will give forth more energy than it has absorbed."

Now, technical perpetual motion is notoriously a misnomer. A machine going but an hour and affording "more energy than it has absorbed" would be perpetual motion. A pound descending one foot, and raising by any mechanical means one pound more than a foot, would constitute perpetual motion. This we are told by scientists innumerable; so we may presume that when Mr. George Crystal, the author of the Britannica article, states that perpetual motion means a machine that will move forever, it is simply an inadvertency on the part of the writer.

Chambers' Encyclopædia self-contradicts. It says that perpetual motion "is known to be absolutely impossible;" and again, "1840–1845 may thus be said to have finally settled this long-disputed question; at all events, until new forms of phys-

ical forces may happen to be discovered." But new forms of physical forces may happen to be discovered at the present day; so the above dates settle the question until now. As the matter is still unsettled, what becomes of the statement that it "is now known to be absolutely impossible?" Chambers' says also that the decision of the French Academy on perpetual motion is well worth quoting "for its calm, scientific clearness and brevity," neither of which is discernible, however. I substitute another decision of the Academy, much more succinct but equally misleading. It decided that the feasibility of steam navigation was "a mad notion; a gross delusion; an absurdity."

Perpetual motion literature is so permeated with error as to leave an inquirer befogged beyond redemption. However charitably we may construe these small discrepancies, there seems to be a unanimity among the "authorities" as far as mere definition is concerned, for they invariably insert a saving supplement immediately after their cumbrous attempt, with such singular similarity in presentment and phraseology as to savor suspiciously of imitation. Chambers' adds this significant sentence: "In other words, it means a device for creating power or energy without corresponding expenditure." But does it? Let us investigate.

Turning from the efforts of scientists at defining the subject, to their ideas of what would constitute perpetual motion, we find them holding that should a substance be attained which would intercept gravity the problem could be solved. Is it, however, more correct to call this solution a device for creating power than to call it one for using the force of gravity? An intercepter of magnetic force, instead of creating, would certainly destroy the power of gravity on objects between which it might be placed. The fact is, the device would enable us to use in a startlingly new way that power of gravitative force which already exists, but it would not (quibble as we may) *create* power.

To those contending that the intercepter is imaginary, I would say that such are the exigencies of my argument—in the high character of orthodox opponents and the blind acceptance

of authority by the people—that I deem it expedient to import from a remote realm this simple but non-original device. As for dealing with dogmatic assertions of the impossibility of such an intercepter, I will only say that until the analysis of gold into its components is shown to be an absolute impossibility, where is the proof of impossibility in this case? This interrogation is imperative and overthrows the supposed knowledge that perpetual motion is unattainable. Those who regard an intercepter of magnetic force as a more permissible "invention" than one of gravity are reminded that *with it a solution is similar.*

I have already shown that perpetual motion is not what the authorities define it. It is now necessary to show that there is not even an agreement as to what would constitute it. For example, Chambers' Encyclopædia holds that, were there a gravity intercepter, the alternate interposition and withdrawal of it from between the earth and a lever would solve perpetual motion. But among others the late Professor John Le Conte, of the University of California, in a letter to the writer in 1890, holds that the energy which operates a perpetual motion device must come "*ab intra*, or from the contrivance itself," and must not be generated "*ab extra*, or from the cosmos." "The fundamental conception of perpetual motion," he wrote, "is that the energy which operates the device is supplied by the machine itself;" while Chambers' and others hold that it may come from gravity, "from the cosmos."

Not only is it a fact that perpetual motion is not what the orthodox define it, with a latent disagreement among the faithful as to what would constitute it, but, while some contend that we already have it, others intimate that by no possible or impossible accomplishment could it be attained. Science does not deny that we have the knowledge by which we may construct a motor able to use and conserve the force of expansion. Science states, however, that such power is due to solar force. It is due no more to solar force than to the fact that things expand. But what if it were? Statements of the problem do not specify which forces we may or may not employ. Why

may not a device run by sun-force constitute perpetual motion as well as one that is run by gravity? Mr. Crystal says that were a machine produced whose source of energy could not "at once" be traced, "a man of science would in the first place try to trace its power to some hidden source of a kind already known; or in the last resort he would seek for a source of energy of a new kind and give it a new name." He would name it anew whether his search were successful or not. These scientific writers assume a basis—as inflexible as the eternal tenets of Islamism—from which they dogmatically assert what perpetual motion is; but we pass now to the question: Is perpetual motion possible?

Suppose we accentuate the affirmative response by probing the prime "demonstration of perpetual motion's impossibility." The most recent fad in the way of an ostensible demonstration is the doctrine of the "conservation of energy." But, let me ask, has common sense pure and simple no credentials that entitle it to an equal consideration with the theory impertinently termed *conservation of energy;* and is the invalidation of sound sense in the problem before us anything more than an arbitrary decretal of scientific dogmatism? I think not. If this theory meant simply that ancient axiom (much exhausted) about action and reaction, which scientists insist upon so energetically and which no one has ever yet denied, for the reason that, being the simplest truth of all, it even transcends demonstration by underlying all other physical truths—if, I say, the meaning of conservation of energy were simply the truism that action and back-action are equal, then I might agree with the scientists; but exactly what is meant by conservation is an open if not a mooted question. Mr. Balfour Stewart says it means that "the sum of all energies is a constant quantity." The American Cyclopædia says it also means "that the various forms of force are mutually convertible into each other." (How they could be mutually convertible into anything else requires a scientist to see.) Moreover, as great an authority as Alexander Bain, in his "Correlation of the Nervous and Mental Forces," virtually admits that he knows not what it means; for when he uses the

significant expression, "my understanding of the doctrine," he signifies respect for other understandings of it, and thus shows conclusively that he is not certain as to its meaning. He says tentatively that conservation of energy "is a generality of such compass that no single form of words seems capable of fully expressing it; and different persons may prefer different statements of it." The promulgators certainly seem inclined to accommodate different preferences, whereas most of us would choose one definite statement of the case. But whatever conservation of energy may mean, it certainly teaches that an amount of heat must be proportional to the energy expended in its production.

Why is it that scientists, who claim to be on terms of intimacy with nature (believing with Mr. Balfour Stewart that they have "entered into the design of nature"), can offer no coherent solution of such power as that of Mrs. Annie Abbott, for example? That power, which is disturbing the very foundation of scientific dogmas, contravening the accustomed operations of force, and even impinging on the established canons of thought itself, affords a most significant corroboration of this anti-science argument.

Now, this conservation of energy—this theory of the "correlation, transformation, equivalence, persistence, and equilibration" of forces physical, mental, nervous, imaginary, and unimaginable—which may soon succeed in resolving sentiment and emotion into mineral and vegetable constituents; this theory of the indestructibility and uncreatableness of motion, heat (animal or inorganic), and everything else, *including intelligence*, not only claims to elicit with incremental exactitude the quantitative correspondence of force, motion, heat, etc., objective to the mind, but it approximates and hopes soon to render with precision the amount, in kilogrammes or degrees centigrade, of any thought or aspiration of the ego. A recent writer, in shattering spiritualism from the stand-point of conservation, argues that a refutation of the former by means of the latter is reducible to mathematical demonstration. It is quite in order for spiritualists, in driving conservation from the

vantage-ground of Ghostland, to show that a refutation of conservation is a fact accomplished by a demonstration of the levitation of masses. Some think that the scheme of conservation will eventually invade and agitate (as evolution has) the dogmatism of religious doctrine; and it requires no oracular perspective to forecast the result in that case—conservation being crushed out of recognition by sheer intellectual indifference and force of numbers.

This "Almighty Harmony," which is beyond my comprehension and that of the celebrated psychologist of Aberdeen, Alexander Bain, is the fetish of the scientific world to-day. This unholy hobby, which will not recognize that there may be exceptions to its sweeping assumptions, may find discrepancies; and within the scope of a thousand years the world of science may be absorbed in the iconoclastic vocation of banishing the god it formerly invented. Conservation of energy is the embarrassment of knowledge.

I at least quote the scientists themselves to the effect that conservation does not demonstrate the impossibility of perpetual motion any more clearly than do the laws of motion; "but," says the American Cyclopædia, "it can hardly be said that this conclusion places the matter in any clearer light than that given by the laws of motion." And these laws afford no such demonstration. The same authority says: "Admitting the third law that action and reaction are equal, perpetual motion can only become possible when a body once set in motion shall meet with no resistance, which is an impossible condition." That is to say, if action and reaction are equal, perpetual motion is impossible. Here is refreshing simplicity, but where is the demonstration? Since no one denies equality of action and reaction, *therefore* perpetual motion is impossible! But where in the name of locality is the pertinency of a "therefore"? Let us waste no energy on this syllogism. I have given a case where, if perpetual motion were an actuality, no breach of the third law would be visible. We shall now be able to find the scientific mistake.

Science divides power into two classes—acting and non-

acting: given in the vernacular as "actual energy" and "potential energy." A weight descending is instanced as the first and a weight suspended as the second kind of power. But besides this actual and this potential power, there is a much greater potentiality—gravity. And were I poetic, as the conservationists become under the influence of the "transcending Harmony," then I might refer to gravity as the great Mystery; or, adopting the musical complexion of the conservationists, the Persistent Symphony in G major. Gravity the Mysterious makes you what you are, and is necessary to the scheme of salvation, *present* salvation; conservation of energy is not. Suspended lead has potentiality, because, if you sever the string or eliminate the cause of suspense, the masses (earth and lead), abhorring a separation, rush together with unequivocal affinity. Partially remove suspension, and they unite with more deliberation. In the space occupied by the lead, let us suppose vacuity or nothingness, or imagine it filled and environed by air. In that space, then, though there be no actual or potential energy, still if the potency of gravity coëxtend all space, or at least that space and the earth and the interspace, then there is what might be termed actual potentiality; and science, in neglecting specifically to recognize this fact, vaults to the conclusion that to attain perpetual motion we must create power: whereas the crystallized truth (if the problem means anything at all) is that we must simply learn to manipulate the powers that be. This is one mistake of "science."

When I was about sixteen years of age, although ignorant of the rudiments of physics, the action of the syphon burst upon my mystified attention. The following night, thought crowding sleep from the pillow, I arose and searching among the books found Professor Logan's "Natural Philosophy," containing an explanation of the syphon. Explanations that explain not are about as felicitous as motors that move not. I also found Quackenbos' "Philosophy," which gave a different explanation. If the cause of action was correctly given by either, it was plain that an automatic motor was attainable.

The difficulty experienced by Science in dealing with this

problem is to be found in dogmatism. Its explanations are not explanations; its syllogisms are false, its deductions are not conclusive. "As if for the purpose of stopping all such speculations, nature has made the temperatures of disassociation for such substances as carbonic acid extremely high," are the words of Mr. Balfour Stewart. Prominent among others, there is one reason for believing perpetual motion *possible;* and I am prepared to propose a device which will solve the problem, *provided* certain statements in recent scientific works are correct—and I have no reason to suspect their incorrectness, although I have considered but not yet tested them. In the light of recent scientific developments the proposition seems entirely feasible. Who will give the absolute demonstration?

REGENERATION *VS.* DEGENERATION.

BY W. J. COLVILLE.

(*Part II.*)

STUDENTS of Oriental philosophies state that a *Kali Yug*, or great year, covering about five thousand years of earthly time, will come to an end about the close of the present century, and every reader of the mystic Hindu books knows that abundant predictions have been made by Oriental sages that when this cycle shall end great disturbances will be followed by an era of peace and enlightenment—to the astonished delight of those who, unaware of the sure predictions, imagined the world was rushing to destruction at a constantly increasing rate of speed.

From this stand-point the phrase *fin de siècle* becomes intelligible as signifying but the end of an age. Objection is frequently made to the use of this phrase, it being contended that there is no warrant for dealing with the age of a century as with that of a man. Centuries, it is said, are not born in helpless infancy, to pass through an adolescent period before they reach maturity, at length to descend into the valley of doting old age. Though there is apparently much reason in this contention, it can scarcely be forgotten by any student of history that the last twenty-five years of every century are invariably its most remarkable period. The results of seventy-five years seem to culminate in the concluding twenty-five. It was at the very close of the eighteenth century that the French Revolution occurred, and what was the spirit of that uprising but a violent protest against superstition and tyranny? Piously brought-up people, who from childhood have been taught to look upon Voltaire, Robespierre, and other heroes of the revolutionary

epoch as fiends in human disguise, are wonder-stricken when they discover accurate excerpts from their writings breathing the kindest and gentlest spirit of love to man, and even professing devout faith in a Supreme Intelligence which is essential virtue and goodness—the very opposite of the tyrant of Bourbon theology whom the people naturally sought to dethrone.

Revolutionists are doubtless mistaken in many of their methods, but their motives are not necessarily evil. Difficult though it doubtless is for the dispossessed nobility of Europe and the millionaires of England and America to see the hand of Divine Goodness in what denudes them of their earthly possessions, and equally hard though it may be for the rank and file of the law-abiding citizens of any republic to see aught but iniquity in anarchy, yet the true philosopher is he who looks deeper than the surface of events and studies their inherent and essential cause. All peace-loving people are agreed that anarchistic methods are false; but blind condemnation of actions, without seeking to know the source whence they proceed, is equally erroneous. Fruit ripens in due season, appearing as a completed product; tares grow slowly in the field, and as they reach maturity the wise student of agriculture seeks to know how they grow, and from what they spring, in order that orchard, field, and garden may henceforth be kept free from noxious products.

A period of revelation may appear like one of unmitigated calamity; natural results may seem almost like visitations of evil; and some are always quick to decide that every expulsion of disease from the body which is accompanied by frenzied symptoms is an unfailing sign that a new devil is entering, while in truth an old one is being cast out. The wealth of meaning contained in many biblical similitudes is so great that even should the "higher criticism" completely undermine the merely historic elements in the sacred canon, the Bible would be more useful than ever as a symbolic portrayal of the perpetual connections between causes and effects. We are living in a law-governed universe, not in a domain given over to the

caprice of chance; therefore we must seek to become philosophers—*lovers of wisdom*, as the word signifies.

The puerilities of pessimism are due to its shallowness. On all sides it is utterly superficial, impatient, and circumscribed. Pretending to be scientific, it is nescient; assuming to trace everything to the action of immutable law, it takes but a hurried glance at appearances and thereby ignores law. All the sciences symphonize. Astronomy, geology, botany, anthropology, etc., prove the leisurely processes of Nature, and all indicate that there is a place for seeming retrogression coincident with progress. Instead of looking upon the dark side and preparing for the worst, it behooves us to see the bright side and anticipate the best, for only thus are we capable of taking active part in the working of regenerative order.

What is regeneration, but a higher and better truth? What is a birth, but an epiphany or manifestation? If all blind eulogy and harsh condemnation were set aside, and the facts of nature laid bare before our vision, we should understand many things which now seem obscure. Society is a Prodigal who is fast nearing the limit of his resources; but when he reaches poverty he will arise and return home a better, braver, wiser fellow than when at the earliest dawn of manhood he strayed from his Father's House.

Many people have been determined to see what they call "the world." "One world at a time," they say, is all they can pay attention to. And this may fully absorb our practical interest; but if we are investigating *one* world we are surely entitled to see all there is to be seen from the stand-point of that world. Two men pass down a country lane arm-in-arm. They are not blind and their feet do not stumble. One says to the other: "How brilliant are the stars; how beautiful the fleecy clouds hanging like soft drapery about the moon! I wonder if we shall ever visit those distant orbs?" His companion replies: "I was just thinking how many worms there are in this neighborhood. I have counted over two hundred during the last five minutes." The first speaker then remarks: "And while you, my friend, have been counting the worms which

crawl on the earth, I have been counting the stars which shine in the heavens, and during the same space of time I have counted more than five hundred." Verily there are worms and there are stars. If our glance is directed downward, our world is peopled with the former; but if our heads are erect and our eyes turned skyward, the same earth is an observatory for higher things.

Are we retrograding? Yes, from the point of view of the worm-hunter. Are we progressing? Yes, to the vision of the star-gazer. Everything depends upon the point of view and condition of the beholder. The cynic—whose painful attacks of indigestion aggravate the mental distemper which gave them birth—sees with jaundiced eyes, as through a thick black veil; to him, consequently, the earth is black. Pessimism is a disease. It is also the child as well as the parent of disease. Because it is fatalistic and hopeless it cannot be prophetic, for prophets are invariably exhorters to righteousness, and to exhort to impossible righteousness were a sheer waste of energy. Christ condemns and destroys iniquity; and there is in every one an *essential* Christ. Self-accusation traced to its origin is self-glorification. Contrition for sin—a painful sense of weakness and unworthiness—comes from a glimpse of the indwelling Divine Spirit, who seems to upbraid for lowness by telling of possible highness. As with individual, so with collective, human experience. The race is engulfed in error, and weighed down more or less with a sense of its shortcomings; yet this load of humiliation is not a crushing burden, but a removable incubus which no one would attempt to lift unless he realized the power within him. Hydraulic pressure in the moral world is supplied both from without and within. We cannot lift ourselves unaided, but all the beneficent agencies of the Infinite are at our call if we but make use of our prerogatives.

Now that the degenerationists have a literature and a propaganda, it is time that their philosophical opponents, the regenerationists, should assert themselves. Assertions are too often permitted to go unchallenged; gauntlets are thrown down and no one picks them up. A challenge is offered by the ne-

gationist school, and it behooves affirmationists to embrace the auspicious moment to demonstrate the fallacies of pessimism. There is work to be done; divine science is demonstrable; the power of thought exerted for good can be displayed. Despite the current fad for depressing plays and literature, the great heart of humanity hopes for the best. It would rather believe that all things are working together for good than for evil.

Heredity and environment are thrust forward as the all in all. Let us, then, accept the challenge, and show how the very action of hereditary transmission can be exerted solely and powerfully in the direction of a higher generation; for if bad traits can be transmitted to offspring, so also may good ones. Moreover, if surroundings are of such importance, are we to understand that influence must be evil in order to be effective? that environments must be vile if they are to produce results? Through the avenues of the pessimistic school regenerative influences must show that good, not evil, is supreme in the universe. There is an exaggerated sentiment of kindliness which causes much saddening error. Many kind-hearted people spend their lives in over-rating the misery in the world, and such perpetual harping upon woe only depresses the singers of lachrymose songs, and often increases callousness in the very people against whose cruelties the sentimentalists protest.

The very names of well-meaning institutions might be altered with exceeding profit. Instead of societies for the "prevention of cruelty," let us have organizations for the *promotion of kindness* to animals and children. There is much in a name, for it offers suggestion of no mean value. A "home for incurables" cannot be expected to cure any one, for the title seals the doom of the inmates as they enter. A "home for inebriates" cannot cure a drunkard, for he is labelled *inebriate*, and expected to remain below the reach of moral suasion. A school for ragged children forbids their appearance in decent clothing, for were they properly attired they would be trespassers upon the name; and so, through an interminable list of misguided titles, the world's progress is often hindered by its would-be helpers.

The lesson for reformers of every sort is hard to learn, but if truly sincere they can soon compel themselves to learn it. Logic is relentless. If your neighbor is to control his *passions*, you must control your *feelings;* if your patient is to grow amiable, you must not see his irritability. To see the kingdom of God is to become regenerate. The good which lurks in all awaits the sunshine of a smile of recognition to call it forth. Away, then, with the self-righteous methods of those who wail over degenerate tendencies, and on with the new metaphysical methods of reform which shall render sin impossible through the establishment of righteousness!

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality ; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows :

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense ; the nature and extent of this action. (2) Hypnotism, or mesmerism ; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience ; psychometry ; automatic speaking, writing, etc. ; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another ; the connection between psychics and physics ; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world ; and simultaneous thought is commonly supposed to be " coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

DREAMS.

"While dreams," says Frederick Greenwood in an interesting article on this subject, "are as much evidence of mind as anything else that can be named, and though it may safely be said that no process or transaction of mind has engaged so much attention for so many centuries, yet profitable study of them is at its beginning. To treat seriously of dreams is to hazard the suspicion of being a dreamer one's self—weak, unscientific, superstitious ; hence it is that when men who are sufficiently impressed with the subject deal with the phenomena of dreams, they seem nervously anxious to preclude the supposition that they are capable of finding in them anything which the commonest facts will not explain."

A study of dream literature affords ready confirmation of Mr. Greenwood's statement. Among the many writers who have given the subject serious study, scarcely one is to be found who does not seek to explain all the experiences upon purely physiological grounds. It may be true, as Professor Huxley has affirmed, that "the roots of psychology lie in the physiology of the nervous system," but it is proposed in this paper to regard dreams of a psychical nature as being of an entirely different character from phenomena traceable to physical causes.

It is contended by many scientists that the process of ideation goes on as continuously during sleep as in the hours when one is awake, and that by an effort of memory rightly applied it would be possible to recall the trains of thought pursued during sleep. Our thoughts while awake are dependent upon the influence of association, and our ideas during sleep are doubtless in some instances the natural sequence of the day's mental experiences. Thought can be stimulated during conscious mental activity by various influences, and it is often quite as easy to explain the ideational process going on during sleep, and remembered as a dream, as it is to explain the various lines of thought pursued when awake. Certain physical influences may affect the cerebral functions while awake as well as during sleep. There are persons for whom a cup of coffee will seem to conjure up a day of melancholy reflection, to be followed by a night of morbid thought-pictures. Such thought-pictures are due to purely physiological

causes, and can be interpreted according to known laws. The cerebral activities can be directed during waking hours and are even more sensitive to external influences during those of sleep.

The influence of the activities of the waking hours upon mental functions during sleep is illustrated by Professor Jastrow in a most interesting paper upon "Dreams of the Blind," wherein it is stated, in a reference to Laura Bridgman, that "the dreams are actually modelled upon the experiences of the waking life, reproducing all the peculiarities of thought and action which a phenomenal education has impressed upon the mind." Professor Jastrow found, in his examination of many inmates of asylums for the blind, that where the "visualizing power" was destroyed before the seventh year the dreams were never of seeing, but always of touching, objects, as in the waking hours; and he quotes Erasmus Darwin as "having inferred from two cases—the one of a blind man, the other of a deaf-mute—in which the wanting senses were also absent in their dreams, that the peripheral sense organ was necessary for all perception, subjective as well as objective, entirely neglecting the age at which the sense was lost." Noted physiologists are quoted in support of the theory that, "when an organ of sense is totally destroyed the ideas which were received by that organ seem to perish along with it, as well as the power of perception." Yet to prove that sounds frequently suggest color to the blind, Professor Jastrow gives several interesting illustrations, while the "mystical sense" ascribed to this class, which Professor Jastrow calls the "cultivation of an irradiation sense which we all possess," would suggest that experiments may lead to the cultivation of a "sixth sense" independent of physical organs.

Even, however, if it be found that all the dreams of the blind proceed from physiological causes, there yet remains a long record of dreams whose mysteries are not explained by the materialistic versions. Indeed, it is found, as Mr. Greenwood points out, that "all which is mysterious is left altogether untouched" by such thinkers. Experiments have been made to prove that ideas can be suggested to the mind during sleep by physical influences, and the deduction is at once made that all dreams are of material origin. Lengthy records have been made of dreams which were suggested to hospital patients by various sounds and words,

and valuable information regarding the cerebral functions has been obtained in this way; but such dreams are only "the common vibrations of terrestrial media acting upon a corporeal vibratorium." Every student of mental philosophy has read of these, as well as of those caused by dietetic disturbances. It is well known that hashish and certain other drugs will produce peculiar experiences during sleep, but it is the dreams that are passed over by most writers as "difficult of explanation upon any rational principle" that should now enlist the attention of the thinker.

In an article upon "Dreams as Illustrations of Unconscious Cerebration," Frances Power Cobbe, referring to the world-old notion that "dreams are frequently predictions," says:

> "At the outset of an examination of this matter we are struck by the familiar fact that our most common dreams are continually recalled to us within a few hours by some insignificant circumstance bringing up again the name of the person we had dreamed about. Nothing was actually predicted, and nothing had occurred of the smallest consequence; yet by some concatenation of events we dreamed of the man from whom we received a letter in the morning, or we saw in our sleep a house on fire, and before the next night we pass a street where a house is on fire," etc.

While dreams of this character do not, as she suggests, require any "supernatural hypothesis" in explanation, it is yet true that they do not belong to the physiological class, nor are they to be accounted for upon the ordinary hypothesis. Dreams of a predictive nature must occur according to some law as yet unknown, but worthy of serious and thoughtful investigation. "If we could," says Miss Cobbe, "by any means ascertain on what principle our dreams for a given night are arranged, and why one idea more than another furnishes their cue, it would be comparatively easy to follow out the chain of associations by which they unroll themselves afterward."

That it is possible to do this very thing—to discern the reason of certain dreams—astrology contends that it can prove. For example, a noted astrologer, perhaps the most eminent on this continent, affirms that the class of dreams to which Miss Cobbe refers as most familiar—those verified within a few hours—are always "represented by the planet in the sign to which the moon makes its entrance." He contends that, given certain data, he can tell an individual what will be the character of his dreams upon certain

nights ; when he will dream of mountainous scenery, when of turbulent scenes, when of females, when of males, and when the dreams will be of a predictive nature. As this astrologer has in several instances verified his statements, it ill behooves one who has not investigated the science to scoff at its assertions.

Jests upon the subject of astrology are very common among penny-a-liners, who regard it as a sort of fortune-telling in favor with the ignorant and superstitious ; but honest investigation of the science reveals the fact that its successful students cannot be ignorant, and that it numbers among its believers men and women whose reputation and position are guarantees of intelligence. Its explanation of dreams certainly seems plausible. In addition to claiming that "events to transpire within forty-eight hours are represented by the planet in the sign to which the moon makes its entrance," it offers explanation for dreams of a retrospective character, and asserts that when planets return to certain positions there will be a revival of the memories of the events that previously took place there. For example, one dreams of events that occurred a score of years before, and again of friends not seen or heard of for a quarter of a century perhaps, and such dreams do arise, astrology asserts, because the planets occupy the same respective positions that they did in the corresponding years. Friends long dead are recalled to memory according to this law, and the recollection will occur when the planets reach certain positions, whether in waking or sleeping hours.

A woman, who believed that the spirits of departed friends communicated with her in the realm of dreams, was relating some of her mysterious experiences to a life-long student of astrology, when he chilled her faith by calmly remarking : "Give me the dates of your association in life with these friends, and I will tell you when you will dream of them again." Much astonished, she gave the required dates, and was given in return the dates when visions similar to those already experienced would recur. To her surprise and the utter weakening of her faith in spirit communion through dreams, the visions of the night-time repeated themselves according to the astrologer's prediction. "But," the sceptic will argue, "the very attitude of her mind upon the predicted dates would, upon any rational basis of dreams, explain a recurrence of the visions." True, if the woman held in conscious memory the sug-

gested dates ; but there is not as ready reason for explaining the astrologer's ability to give dates as to when occurred significant dreams not previously related to him. Thus one says to an astrologer, "I have had recently a remarkable dream." "Wait," he interrupts ; "don't tell me what it was ; let me consult your planetary aspects, and I will tell you when your remarkable dream occurred and what it was about ;" and he does so !

Some persons, says astrology, can never, owing to their horoscopes, be truthful dreamers ; while others, from a favoring configuration of the Zodiac, will always be so relatively, but at one time more than at another. Some signs of the Zodiac and some places in the mundane horoscope are more favorable for dreams than others. But with all possible respect for the astrological explanation of dreams, there yet seem to be certain visions of the night due to other influences than those of the stars.

Some few years ago I was a guest in the home of an intimate friend, whose unmarried sister, also an associate of my own, was away at the time. My hostess, whom I will call Mrs. J——, was taken suddenly and seriously ill. The family doctor was summoned, but, as he was away, a strange physician was called, and he was in attendance upon Mrs. J—— when at midnight her own doctor arrived. Early on the following morning I received a telegram from the absent sister saying : "Is anything wrong at home ? Answer immediately." I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying :

"I have had a peculiar and impressive dream of home. I saw A—— lying on the bed as if very ill ; while in the dressing-room, as if in consultation, were two doctors—Dr. L—— (the family physician) and a stranger—a tall, dark man whom Dr. L—— addressed as Dr. Rice. So impressed am I that something is wrong that I write to you in order to know as soon as possible the meaning of this strange vision."

Her dream was as vivid a portrayal of what was actually occurring at her home during the night, as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whom she heard addressed as Dr. Rice, but whose name was Reed. It will be offered in explanation that she was anxious about home, and naturally dreamed of her sister. But this explanation will not suffice, for she was a girl much away from

home; the married sister was never ill, and no member of the family had ever seen or heard of the strange physician. That the sick sister was thinking of the absent one, I *know.* She was a woman of determined will and of unusual magnetic power, as her success as a public speaker attests; may she not, through her desires, have unconsciously thrown upon the mind of the absent one certain photographic revelations of what was actually occurring?

An occurrence of a similar nature was my own in October, 1882. In childhood I had for a playmate a little friend whom I will call Ida. When I was about ten years of age her father died and the family moved to a distant city. The mother married again, and my little playmate grew up among surroundings which effectually divided her life from mine. I had ceased to think of her, when one night I dreamed of being in a room where every object was as distinctly visible to me as though I had been actually there, and where upon a bed lay tossing in great agony my childhood's friend, Ida. I sat on a lounge near the bed, and while staring in a heart-broken sort of way at the pitiable suffering before me, my friend suddenly raised herself and turning to her mother, who seemed also present, exclaimed: "Why, mamma, here is —— ——," giving her old childish name for me. I awoke from this vision as if emerging from a chamber of horrors, and although it was hardly more than midnight I did not again fall asleep.

In the morning I told my experience to a friend, who laughed at me for being impressed by a dream! Before the day was far gone, however, a telegram came, saying: "Ida is dead. Can you come to us?" I hastened to the home of my friend's mother who met me with: "Oh, N——, Ida's last words were of you. She thought that you were sitting by her bedside, and, turning to me just before she died, said: 'Oh, mamma, there is —— ——!'" Would the same experience have been mine had I been awake, or was my mind more susceptible during sleep to the magnetism of my friend's thought?

Many instances of dreams like the foregoing could be given, all tending to illustrate the fact that the mind is super-sensitive during sleep to impressions of a telepathic nature. Let one who doubts that telepathic transmissions can occur during sleep endeavor to send in a dream a message to the mind of some absent friend. A lady, separated by the breadth of our great con-

tinent from a friend between whom and herself there was a close and well-nigh perfect sympathy, had for her absent loved one a message which she could not send in a telegram, and which the delay of a letter would render unavailing. It occurred to her to try to reach her friend in a dream. She retired with a determined purpose to do this and succeeded. The difficulty under consideration was discussed, and a means of solution reached; yet she said that she was conscious all the while that she was not personally with her friend, to whom she said, "Is this only a dream?" and the reply was, "I will telegraph you to-morrow."

Next day a telegram announcing a line of action in harmony with the suggestions given in the dream was received. Yet the friend, when seen some months later, had no explanation of the occurrence to give beyond feeling impressed in the direction of the action taken.

If a record could be obtained of all the dreams wherein mental intercommunication occurs, it would be found that telepathic transmissions are more common during sleep than in the waking hours. Indeed it may often happen that a thought projected toward an absent friend may not be able to assert itself until sleep shuts out the distracting influences of the sense plane. By what subtle law the impressions thus made are metamorphosed into that state of consciousness remembered as a dream, we know not; but such mental conditions would seem traceable to other than physical causes. Yet what we term physical causes may cover a more extensive realm than has yet been conceived by philosophy. The origin of an impression can often be determined, but how the sensation in the brain, recognized as an idea or a perception, is actually produced, remains, despite the wisdom of the philosophies, a fascinating mystery. It can but follow that in the analysis of the laws that govern being will be found an explanation for all the mysteries that now beset us.

Dreams of a predictive nature are often of the most baffling character, so far as human philosophy is concerned; yet they may be significant of a region of all-knowledge which is independent of any ultra-mundane sphere. Any revelations made in a dream which are coterminous with some other person's knowledge are, of course, explainable upon the theory of telepathic communication.

A remarkable dream of the prophetic class occurred to a gentle-

man whose experiences are often phenomenal. The brother of this gentleman was about to sail for Europe, his passage being engaged and all arrangements for the voyage completed. On his way to New York he spent a night in Boston. When the brothers met in the morning the Bostonian said to the traveller: "You will not sail to-morrow. I have had a vivid impression in a dream that the captain of the vessel on which you were to sail has suddenly died. I have been conducted through the ship, have seen the confusion that prevails there, and have been told, moreover, that the vessel will be lost at sea upon its next voyage." The traveller scoffed at the story; but on going to New York he found the very confusion which his brother had described. "And here," said the one who told me the story, opening a scrap-book in which was pasted a newspaper clipping, "is an item noting the loss of the ship as foretold in my dream." At the time of this dream the knowledge of the captain's death was probably in many minds; but in what way was the picture of the lost ship received —unless it was that a doubt of the vessel's safety under other than the dead captain's control had entered some person's mind?

If events can be predicted at *any* time by some prophetic instinct, may not the same conditions which make prophecy possible to the mind in the waking state also prevail during sleep? A gentleman (whose word I cannot doubt) told me at the funeral of his wife that two years before, when she was in the full vigor of health, he had lived in a dream all the unhappy experiences which subsequently preceded the loss of his companion. And he was a practical business man not given to visions or dreams.

Investigation of the phenomena of dreams reveals the fact that many persons receive, in a vision of the night, vague outlines of future occurrences. Such experiences suggest a region of "all-knowledge" which offers the only possible explanation, at this stage of evolution, of the prophetic intuitions which come to certain persons in both waking and sleeping hours. But such intuitions as thus far recorded do not, necessarily, argue communication with the spirits of the so-called dead or with the denizens of some planet or sphere other than that in which we live. Many who have had opportunity for studying the phenomena of spiritualism find in its revelations no satisfying evidence that the spirits of those who have passed to another life are the media of our strange psychic

experiences. There is much in psychical study, however, to suggest that around every individual is a something—call it aura or what you will—which reflects to the sensitive soul every condition of our lives, the face of every intimate friend, the thoughts of our unspeakable selves.

Many professional mediums honestly believe that their power to describe pictures and individuals seen in this atmosphere comes from some influence of departed friends, but, through the culture of those powers that are as yet undeveloped, may be found an explanation of all such phenomena. It is certain that the origin of our most remarkable experiences will be determined outside the realm of materialism. The marvellous power of thought to project itself, even in the form of a human body, has already been demonstrated to many minds. A woman belonging to one of the oldest and best-known families in New Hampshire, the practical matter-of-fact wife of a New England sea captain, tells how, at a time when a nephew—then mate of a ship in which her husband was interested—had been expected home, she started from her own house to that of her sister near by to learn if the ship was in. Half way there she met her nephew, conversed with him, asked when he got in, concerning the voyage, etc. He concluded the interview by saying: "Now that I have seen you, I will not go over to uncle's until to-morrow." On the morrow, however, he did not come, and going to his home it was learned that they had heard nothing of him. A day or so later, when the vessel came in, it was found that the young man in question had died on the afternoon of the mysterious interview with his aunt. Incredible? No more so than the marvels of telepathy and of hypnotism; yet even science records these.

A case equally well authenticated is that of a girl eight years old who was sent one day to answer the ring of the door-bell. She came back and reported that a young man had asked where Mrs. M—— lived. Mrs. M—— was the next-door neighbor, and the child said: "He didn't go down to the sidewalk; he just jumped from our steps and ran over to her door." Later in the afternoon Mrs. M——, running in, after the neighborly fashion of the smaller New England towns, was asked who was her caller. "Nobody has called," she exclaimed. Then the child was summoned and asked to describe the young man seen at the door. "Why," said the neighbor, as the little girl gave in the vivid language of

childhood the personal description asked for, "she is describing my youngest brother. It must be that she has seen his ghost, for he has never been up here. Something has surely happened." Thereupon she started forthwith for the home of an elder sister in another part of the town, where the young man in question was found, having come suddenly and unannounced from the home "down East" intending to "surprise" his sisters. The child had never heard him talked of, and, as other members of the family heard the bell ring, she had not imagined the occurrence which befell her.

Such experiences are not trivial; nor are *any* mental phenomena, whether peculiar to the waking or sleeping hours, to be regarded as of "small consequence." They suggest a realm of study worthy the investigation of the most thoughtful intellect, and should create a spirit of honest inquiry rather than one of sceptical antagonism.

LAURA E. GIDDINGS.

* * *

INSTANCES OF TELEPATHY.

The following examples of telepathic action are known to the writer as authentic instances of the action of mind with mind without expectation or preconcerted plan. During the recent World's Fair, Mrs. A—— was frequently thinking of her nephew, Mr. Z——, who was enjoying a few weeks' vacation in Chicago while she remained in Boston. On the 15th of August, 1893, Mrs. A—— attended evening service in a certain church, and during the sermon, feeling a sense of drowsiness come over her, suddenly felt transported to the fair grounds in Chicago. It was a little after 8 P.M. in Boston, and consequently about 7 o'clock in Chicago, when the electric illumination of the Exposition gardens and buildings was just beginning. The lady, dozing in the church more than one thousand miles away, saw the great buildings lighted up one by one as if by magic, the whole scene appearing as an enchanted fairyland. In the midst of the brilliant spectacle she distinctly saw her nephew walking with two other young men, to one of whom he suddenly exclaimed: "Oh! Alfred, how I wish my aunt were here to enjoy this!" . . .

Two days later Mrs. A—— received an interesting letter from

Mr. Z——, in which he detailed his experience at the Fair and included this sentence in his description of the brilliant illumination on the evening of August 15th, that being his first visit on the grounds after 6 P.M.: "I said to one of my companions, 'Oh! Alfred, how I wish my aunt were here to enjoy this!' and as I spoke I felt you were close beside me and continued walking with me for at least ten minutes." Whatever may be the solution of so surprising a phenomenon, it seems incredible that the threadbare explanation conveyed in the term "coincidence" should be proffered to account for so remarkable an occurrence.

A few days afterward the same lady received from her nephew, then about to leave Chicago, the following mental message, while she was quietly engaged in household duties: "Don't expect me till Thursday evening after 9 o'clock, as I have decided to leave on a later train than the one I expected to take when I last wrote to you." Two days later Mrs. A—— received from Mr. Z—— a postal card containing exactly those words. The message had reached her mentally in Boston while he was writing it in Chicago.—*W. J. Colville.*

* * *

THE universal teaching of modern spiritualism is that the world and the whole material universe exist for the purpose of developing spiritual beings, that death is simply a transition from material existence to the first grade of spirit life, and that our happiness and the degree of our progress will be wholly dependent upon the use we make of our faculties and opportunities here. It is urged that the present life will assume a new value and interest when men are brought up not merely in the vacillating and questionable *belief*, but in the settled, indubitable *conviction*, that our existence in this world is really but one of the stages in an endless career, and that the thoughts we think and the deeds we do here will certainly affect our condition and the very form and organic expression of our personality hereafter.—*Alfred Russell Wallace, in Chambers' Encyclopædia.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE METAPHYSICS OF MEDICINE.

From the Fort Wayne *Medical Magazine* for February, 1895, we reprint the following valuable contribution. It is worthy of careful perusal by all who are willing to think :

That the mind is in some mysterious way closely connected with the nervous system is an undeniable axiom of physiological science. Is it not equally self-evident that the nerve-fibres are made the channels for conveying the mental impressions from the sensorium to all parts of the human frame? It must be clear to every physician, conversant with the practice of his profession, that every malady is more or less powerfully modified by anything that abnormally excites the nervous system. There are but few, if any, affections of the body in which some function of the intelligent power in man is not jointly and with equal earnestness employed as cause or effect. Then how can we fulfil our duties without knowledge of, and regard to, these important relations? It is

true that some unsolved difficulties may be met with in this essay, not covered up by any fancy artifices of language, yet attainable by the human understanding.

The progress of physiology, blending itself more closely with the general laws and inductions of physical science, is continually converting singular phenomena into actual certainties and explaining the conditions on which they depend. Does not the scientific solution of the mysterious relations of mind to the complex and subtle organization of matter give medicine its highest character as a science? These are points treading on the very confines of metaphysical speculation, it is true, yet they are of much practical importance. The introduction of the Baconian theory of induction gave the sober exercise of reason opportunity to study this mighty fabric philosophically. *Ancient metaphysics is to mental science of to-day just what alchemy is to modern chemistry.* Practically, "no matter what mind is and never mind what matter is," for these are not the subjects to be dealt with in this essay. It is the operations of the human understanding and their relations to the known qualities of matter that concern us just now in a psychological way. I have no desire, by any brilliant impossibilities, to unravel the hidden mysteries of the intellectual mechanism by discovering its substratum or essence.

That the science of mind and the science of medicine are indissolubly united, there can be no doubt. The action and reaction of the mind upon the body, and of the physical organization on the mental operations, are well known and daily witnessed by us. Does it concern the physician less than the metaphysician to gain knowledge of these extraordinary functions of life and the causes by which they are modified? Nothing but our familiarity with this remarkable function of human nature precludes our realization of the vast mystery involved. By directing attention to it, a wonder it is indeed.

This subject, in its medical relations, has not received the attention it merits. The true erudite physician does act upon the morbid material organization through the medium of the inner man. He perceives the almost overwhelming influence of mental excitement on the health in abnormally rousing the vital actions. He recognizes that it is unphilosophical to attempt to separate mind and matter in practice, so intimately are they associated. He

deals with both as parts of one great united system of reciprocal action and mutual contribution.

It is a fact, beyond all peradventure, that the faculties of the mind do have a power (the cause and operation of which are unseen) on the voluntary organs and other parts of the animal economy. Its nature is difficult to unravel, but it is strikingly known by its effects. It is plain that the structure of our minds enables us to comprehend the principle involved in the process, which is a natural phenomenon, explicable on purely natural grounds, without passing on the other side of human knowledge into the bottomless quagmire of abstract metaphysics. Nothing is more definitely determined by physiological experiments than that the activity of a region, organ, or part depends, to a great extent, on the supply of blood to it. It is in conformity with a general law of nature that habitual repetition of stimulated attention to particular organs of the human system affects the blood-supply to them and in time deranges their functional state.

With some people, in certain states of the body, sickness is somewhat of an art—a child of the imagination. Carrying on the inquiry, it is possible for the material substance to become diseased by forming a notion in the mind, and adhering to it, that it *is* diseased. The man who firmly believes he is ill cannot be well. On the other hand, a firm resolution to be well will bid defiance to some affections and nip them in the bud, so to speak. It will actually serve as one of the most beneficial curative agents in serious disorders of the physical organization. Researches furnish innumerable proofs of such invisible powers concentrating consciousness here, there, and elsewhere in health, yea more cogently in disease, on the economy of life.

Are not the alleged facts in homœopathy from the infinitesimal quantities of substances to be accounted for by way of mental agents? They are. Did the three small phials of that precious panacea, said to possess almost miraculous powers, in fact of marvellous alleged efficacy and well-nigh beyond price, which was furnished the inhabitants of Breda in 1625 by the Prince of Orange, cause disease and pestilence (which had baffled the physicians and threatened destruction of the people and surrender of the city) to vanish so rapidly in any other way than by mental action? It did not. This strategic combination of ideas was the means of strange-

ly restoring health to many inhabitants and saving the city. Can there be the shadow of a doubt that, at the chapel of Father Mollinger on Troy Hill, some diseases which would have recovered in the natural course of affairs were benefited, and that many cures were wrought in diseases of nutrition or of the nervous system, by the influence of the mind upon the body, by exciting the imagination and awakening powerful motives? There undoubtedly cannot. What physician doubts the beneficial influence of inspired hope and secured confidence on the malady of his patient? This alone is sometimes the sheet-anchor of treatment. To admit this is to indorse the principle.

If the close relationship between the nervous and vascular systems allows severe mental emotion to derange the physical conformation of the fœtus, why will not the same interwoven connection exert a power equally strong on the material organization of the individual? Of course it is necessary to recognize a limit to these inquiries, and not be led from the real by pursuit of the shadowy and fantastic. Why not accept the fact that it is so, and not become lost in endeavoring to grasp that which is beyond our reach? The scientific physician who, applying this principle rationally, allows it to be a resource of organized knowledge and learns that there is more than physical diagnosis and the proper administration of the agents of *materia medica* to be called into play, in the treatment of distress and disease in the shape of stern realities, is the one who is the most successful in relieving human suffering and saving human life. Every physician has met with imagined disease and disordered function in which the administration of a placebo met the anxieties and convictions of the patient; distress disappeared, and relief ensued.

Do not the annals of empiricism furnish many valuable lessons for us as honest practitioners? The efficacy of the power of mental agents is made conspicuous from the fact that many affections rapidly improve under the various systems of empiricism. There is something even about charlatanism that interests the human mind of the afflicted and allows it to gratify itself, although the therapeutic evils of such treatment greatly preponderate over what is good in it. Impostors create harmful results by greatly overestimating the virtues of remedies—by claiming everything for their medicines and perpetrating huge frauds on the people.

They work on the dupability of man, and the greater their folly the more numerous their followers. They say their medicine is infallible ; it will cure ; it has never been known to fail. It is received through the œsophagus into the stomach with this assurance—with the fullest confidence in its virtues and without any doubt glimmering in the invalid's mind. The educated physician could accomplish all they have accomplished, yea more, and strictly on scientific principles, without resorting to such nefarious methods.

A reciprocal relation exists between mental facts and bodily conditions : each is affected and influenced by the other. Whenever the quantity or quality of the blood from which the brain derives its nutrition is in any way interfered with, the mental processes are changed and modified. It is equally true that all mental states are followed by bodily activities of some sort or other. Then is it not plain that mind and body obtain an intimate interrelation—that each modifies the activities of the other ? To a great extent the mind does rule the body. We can analyze its operations and powers. The body certainly supports the mind.* Their mutual dependence is so close that the efficacy of the mental powers is determined in a high degree by the hygienic state of the bodily organs, particularly the brain. These facts all belong to the science of the human mind—to its physiology,† which is worthy of study. A knowledge of it is important in the highest degree to the successful practice of medicine. Faith is a powerful agent on the bodily functions, and cannot be safely disregarded in the preservation or restoration of health. It is as much the duty of our profession to remove distress and misery occasioned by painful feelings arising entirely from imagination, as to cure really morbid states of organic structure.

Every man who has not " a sound mind in a sound body " is entitled to relief by our profession. It is no new thing to look beyond *materia medica* in order to relieve successfully the ills of the human family. The effects of mental attention on the bodily organs have long been the subject of study. There are many conditions of the body humbled in power, in which *without the*

* Properly, nourishes the brain for physical action.—Ed.

† Psychology, rather.—Ed.

worthy auxiliary of invigorated mental action the agents of materia medica are wielded in vain.

In melancholia the mental faculties obtain firm grasp on the corporeal system. In many cases of this affection there is a time when the mind is able to "pluck from the memory a rooted sorrow," and the "mind must minister to itself" to break the strong concatenation of thought closely riveted around it. The great and important principle of the treatment of neurasthenia consists in acting upon the body through the medium of the mind. In the treatment of the various forms of insanity, very much depends upon the physician giving careful attention to the regulation of the mind and feelings of the afflicted.

The facts are that many diseases are self-limited, and the great laws of nature will drive them from the system whether drugs are pressed against the sick man or not. The most essential part of our duties does not consist in prescribing active remedies. *The people are overdosed by us anyhow.* It is an open secret that *our families and the druggists' families take less medicine* than other people do. There is a good proof that many get well, notwithstanding the stupid administration of some drug directly opposed to the existing condition of the system. There are even times that the chemical force of the body, when in misery, is called upon to hold at bay or wrest with some active medicine which the system *could have done much better without.* I have the fullest confidence in the beneficial results which are gained from the proper administration of remedies, and only find use for well-rounded doses; yet truth is truth.*

Just as the orator pulls his audience one way and pushes it another, so the physician is placed in command by the subjective neurotic patient whom he sways at will. It is a part of human nature to receive, to believe, and to be controlled. I say that it is our business to study the influence of mind on the physiology, the pathology, and the therapeutics of the body—in short, the vital activities, and not so glaringly neglect this branch of the healing art. These remarks are not a kind of guess-work; they occasion no danger to science; they do not give medicine a bad

* Yes! and truth has sufficient power ultimately to destroy every misplaced confidence.—Ed.

reputation. Is it startling to close by saying that if powder, potion, and pill were not longer our servants, great as the loss would be, the medical profession would still be left the most exalted part of duty?* SHELBY MUMAUGH, M.D.

THERE are three degrees of proficients in the school of wisdom. The first are those that come within the sight of it, but not up to it: they have learned what they ought to do, but they have not put their knowledge into practice; they are past the hazard of a relapse, but they are still in the clutches of disease—by which I mean an ill habit, that makes them over-eager upon things which are either not much to be desired, or not at all. A second sort are those that have conquered their appetite for a season, but are yet in fear of falling back. A third sort are those that are clear of many vices, but not of all. They are not covetous, but perhaps they are passionate; firm enough in some cases, but weak in others; perhaps despise death, and yet shrink at pain. There are diversities in wise men, but no inequalities; one is more affable, another more ready, a third a better speaker; but the felicity of them all is equal.—*Seneca.*

BAD and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent, and cheerful feelings create beneficial chemical products, which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably.—*Prof. Elmer Gates.*

THEN, when thou leavest the body, and comest into the free ether, thou shalt be a God undying, everlasting; neither shall death have any more dominion over thee.—*The Golden Verses.*

* And is not the power which goes with the *most exalted part of duty* sufficient also for the requirements of the less exalted?—ED.

HOW TO BE WELL.

"As a man thinketh, so is he."* Is this true? Is a man sick because he thinks he is? The cause of sickness antedates his present thinking. There are two phases of thinking, called conscious and unconscious. The conscious thoughts are easily controlled, because they are upon the surface. The unconscious thoughts † serve you like a warrior in ambush, viz., while they are in hiding from you, you are at their mercy. These hidden thoughts are often at variance with the thoughts consciously expressed. For example, you may praise God for His goodness with your conscious thoughts, and a sly undercurrent of feeling may accuse Him of sending afflictions upon you. Now, you do not mean to do this, and very likely you do not have the least idea that you may be classed with those mentioned in Scripture, viz.: "This people honoreth Me with their lips, while their heart is far from Me." This is handling your words badly. "By the Word all things are created." You create bad conditions for yourself when in the same breath you speak a truth and an untruth. "As he thinketh, so is he." Jesus says, "By your words you shall be justified and by your words you shall be condemned." For example, again, you may say kind, complimentary words to your business acquaintance for the sake of getting him into your power or under your influence, and not at all because you really estimate him highly. If you are reminded of this by some tweak of conscience you readily excuse your inconsistency, not to say dishonesty, by saying that it is only a matter of business. But here, my friend, do you consider that you are destroying your own faith in mankind, which is the greatest misfortune that can happen to you? How? Why, as you deal with others, so do you expect them to deal with you, and, as you are underhanded in your dealings, you have reason to look for the same from others. When you get so that you cannot trust anybody, simply because you judge others by yourself, then what are you but a mass of distrust or the embodiment of your idea?

Do you know what happens to a man who is the embodiment

* "For as he thinketh in his heart so is he" (*Prov.* xxiii. 7).—Ed.

† "*Unconscious* thought" is a solecism. The right term to use here is *subconscious*.—Ed.

of distrust? "By his words he shall be condemned." His distrust will disintegrate his business, his friendships, his family relations, his body, for "so is he." There is no escape from this law of mind except through the grace, mercy, and truth taught by Jesus Christ. How can he achieve this? By right knowledge. How can he acquire right knowledge? By perpetually drinking from the infinite fountain within his own consciousness. Man's consciousness is boundless, and "somewhere" in its illimitable depths, or its measureless heights, God reigns supreme—the principle of unfailing life. A man becomes ill from untrue thoughts. Untrue thinking may be called sin. Sin means falsity, or perversion of truth. Very good people become ill. What have they done? Their highest ideal may be of a God who deliberately afflicts His children. We live, move, and have our being in our highest ideal. If it is such an ideal as the one just described, then according to the ideal so is the idealist. What then causes sickness, if God does not send it? Nothing else than our mistaken ideas, in which we live and move.

Jesus said: "Go in peace and sin no more, lest a worse thing come unto thee." Again he said: "Thy sins be forgiven thee . . . arise, take up thy bed, and go unto thine house." "Sins" are wrong ideas, and their consequence, which is sickness. What makes the little child sick? Does it think evil? No, but the sins of the parents shall be visited upon the children, etc. What sins? Those parents who are under the dominion of the idea that God sends affliction think it part of their allegiance to their idea to expect affliction—to look for it—to be prepared for it. They love the child so dearly that there is always a haunting fear that the trouble that they are on the lookout for will strike them through this cherished object of their affections. Fear in the undercurrent of your mind will, sooner or later, undermine every cherished object of your life, and meantime you have no peace. The "dweller on the threshold" never allows it to enter. What shall you do? Believe in the Omnipotent Good so profoundly that "no evil shall come nigh thy dwelling." Look your idea of God carefully over and see if you approve of it; I tell you, of a truth, "that idea" has dominion over you and your sphere of action. It seems hard that the little child should be involved in its parent's mistaken ideas, does it not? The little mind is like a white page, upon which

the parent's thought is easily impressed. It has as yet no protection from these heavy, anxious, foreboding thoughts, and so the very love which would have died for the child puts its sweet little body out of sight. Fear, the "dweller on the threshold," blights the bud. All this need not be if your love is full of confidence in that Infinite Love of which your love for your child is only a hint in comparison. "Believe in God as your unfailing good." Expect the good; prepare for it; "know" that it is your birthright.

When one undermines his health by long habits of wrong thinking, how can he be healed? Is there any medicine that you ever heard of that will cure the mind of foolish habits? The search for such a remedy has been going on for ages, and still the search continues. Dr. Pratt, one of the faculty of the Chicago Homœopathic College, said before a large body of students last August: "You may look to physical cause for disease and you will never find it; all disease of the body originates in mind." What shall cure the mind? It shall turn its thoughts Godward. It shall learn to see divinely instead of humanly. It shall think on God instead of Satan. It shall believe in good instead of evil. It shall think purely; it shall speak sacredly; it shall act wisely. It shall "think no evil." It shall be pure enough "to see God," or to discern the "kingdom within." This will restore the failing body, the failing friendships, the failing morals, the failing business, and utterly destroy the "dweller on the threshold." This is regeneration, redemption from sin or mistaken ideas—the new birth, the true life.—*Sarah E. Griswold, in the Age-Herald, Birmingham, Ala.*

He that lays down precepts for the governing of our lives, and the moderating of our passions, obliges human nature, not only in the present, but in all succeeding generations.—*Seneca.*

What if earth should sundered be?
What if Heaven fall?
What if mountains mix with sea?
Brave hearts each and all,
Know one thing shall still endure,—
Ruin cannot whelm,
Everlasting, holy, pure,—
This Imperial Realm.

—*The Kumamoto Rōjō.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE unusual length of Dr. Brodbeck's final contribution on "The Ideal of Universities" precludes its publication in this issue. It will appear in the October number.

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THE annual session of the American Institute of Phrenology begins on the third of September. The indications are that this will be the most successful convention in the history of the Institute. The publishers of the *Phrenological Journal*, 27 East Twenty-first Street, New York, will furnish particulars to those who wish to attend.

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THE ILLUSORY SENSES.

At the start, man was befooled by his senses, and it has taken him—at a cost that makes the thoughtful weep—thousands of years to escape from the false impressions of things which they conveyed. His eyes told him that the earth is flat and fixed, and covered in by a dome-like vault, across which sun, moon, and stars pass. His ears told him that what we know to be the echo of our voice was made by mocking spirits, who also howled in the wind and roared in the thunder—spirits with which his imagination, ruled by his fears, peopled everything. For in the degree that he was able to reason at all, or to compare one thing with another, he saw seeming likenesses in things most unlike, and so was led into all sorts of pitfalls of the mind. Because he moved, he looked upon every moving thing as alive like himself. Rustling leaves, waving grass, rolling stone, swirling water, drifting cloud, rising and setting bodies of the sky—all, to his thinking, were alive, and full of passions and feelings as he was; or, if not alive themselves, they were controlled by some life. Hence arose belief in spirits everywhere—at the first baleful and malignant, because in the degree that the nature of a thing is unknown or misapprehended it is dreaded.

Knowledge, like love, casts out fear; and since fear always magnifies the supposed power of that of which we are afraid, it is easy to see how stones and trees, water and stars, and a heap of other inanimate things came to have offerings and sacrifices made to them to appease their anger or win their fa-

vor. So we may say that with belief in spirits arises savage religion, and that in guesses about things—real enough to their framers—arises savage science: the religion and the science being entangled and mixed together in the primitive mind.—*Edward Clodd.*

* * *

CAPITAL PUNISHMENT A BARBARISM.

Rev. Thomas Dixon, Jr., in his prelude to a recent sermon in the New York Academy of Music, won the approval of a large audience by the following remarks:

"I do not wish that any prominent execution shall take place unless I say something about it, because I am deeply interested in the subject. The State has no right to take human life. It is the organized virtue of the community, and the organized virtue of a community has no greater rights than the highest unit of organism. Can a power that calls itself an organic virtue assume the right to take human life when an individual cannot? The exigencies of civilization are said to demand it. The State takes life for the purpose of deterring other people from taking life. It is false as to theory, false as to belief, and false as to history. Under the conditions when there were executions for 150 different crimes in England, there were more crimes of murder than ever before or since. Michigan has enacted a law punishing a murderer by life imprisonment, and, yet, are there any more murders in Michigan than in any other State? Does the magnitude of the punishment deter crime? No; it is the certainty of its infliction. The old law which demands life for life is barbarism pure and simple. The result is when a man decides to take life he will take his chances, which are seventy to one that he will escape. This is the custom in America. Do you suppose Dr. Buchanan ever expected that he'd be executed? No, he did not; not until the last moment of the fatal hour did he believe it. Not one murderer in 1,000 ever believes he'll be executed. The fear of execution never deters the man who has murder in his soul. If you make punishment swift, sure, and severe, you'll deter crime. What we desire is not barbarous punishment, but certain punishment. If the average man who commits murder knows he'll be imprisoned for life, if he knows a just jury will convict him speedily and send him to prison, he'll be less anxious to commit such crimes. The sooner civilization recognizes the barbarism of capital punishment and substitutes a swift and certain justice, such as imprisonment for life, just so soon will murder be deterred."

* * *

THOSE who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.—*Buddha.*

THE WORLD OF APPEARANCES.

Vibrations of air communicated to the acoustic nerve give rise to the sensation known as sound. Particular velocities of the waves of ether, gathered together by the optical apparatus of the eye and impinging upon the retina, affect the optic nerve and produce colors—blue, green, violet, etc., which are sensations. Luminousness is a sensation caused by the action of waves of ether upon the retina and fibres of the optic nerve. The sensation may also be produced by a blow or by electricity, which, while it causes luminous phenomena in the eye, singularly enough, brought in contact with other parts, gives rise to quite different sensations—sounds in the ear, taste in the mouth, ticklings in the tactile nerves.

That taste and odors are not intrinsic in things with which we associate them, is very evident. The sweetness of sugar and the fragrance of the rose are sensations caused *in us* by external objects, one appreciated by the sense of taste, the other by the sense of smell. When we say that iron is hard, we mean that, if we press against it, we experience a sensation of touch, a feeling of resistance which is distinguished by the word hardness. If, as Mr. Huxley says, "the force of the muscles of the body were increased a hundredfold our marble [or other hard substance] would seem to be as soft as a pellet of bread-crumbs." Even the conceptions of vibrations among the particles of matter, as the objective factor in the production of sound and color, are but inferences from states of consciousness—subjective experiences produced in us by some unknown cause. Thus what are commonly regarded as qualities and states of matter, sound, color, odor, taste, hardness, are names for different ways in which our consciousness is affected. Were we destitute of hearing, sight, smell, taste, and touch, the supposed qualities of matter would not, so far as we can know or conceive, have any existence whatever; for by psychological analysis they are reducible to states of consciousness, in other words, are psychical.

If a distinction is made between psychical and material, one being regarded as sentient, the other as insentient, is it legitimate to assume that matter is the cause or basis of mind? If the definition of matter is changed, if it be invested with sentience and consciousness, then of course it must be regarded as psychical or spiritual in its nature. Our position is that that which underlies phenomena, that which is not seen, and is known only as revealed in consciousness, is such that, given a perceiving mind, it manifests itself objectively as matter and force and subjectively as feeling and thought. Man in his essential nature belongs to it and is a part of it, for the substance and basis of his being are in the noumenal world of which the world we see is but the appearance, the show of things, the symbolical representation of Absolute Reality.—*Philosophical Journal.*

NEVER within modern history has Christendom been able to force the acceptance of its dogmas upon a people able to maintain any hope of national existence. The nominal success of missions among a few savage tribes, or the vanishing Maori races, only proves the rule; and unless we accept the rather sinister declaration of Napoleon that missionaries may have great political usefulness, it is not easy to escape the conclusion that the whole work of the foreign mission societies has been little more than a vast expenditure of energy, time, and money to no real purpose.—*Lafcadio Hearn.*

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ON THE HEIGHTS.

There is a power, all other powers above:
We crown it with the precious name of Love.
There is a height, whereon the soul may stand,
And view the gardens of its promised land!

Through fertile fields our busy thoughts will go,
Our hearts unveiled without a fear of woe;
Hate, envy, malice, by sweet love are slain,
And may not rise to trespass here again.

While gentle Charity her mantle brings
To wrap these fallen powers, she o'er them flings
The flower-decked pall that Memory's shuttle weaves,
And buries them beneath its clustering leaves.

From limpid waters, rising up confessed,
Truth meets Truth face to face, and undistressed
By hampering garbs, which but disguise and weigh
The ethereal forms that seek the happier day;

Clasped with glad hands, and in a close embrace,
As each familiar lineament they trace,
Will say: My true heart's friend, I know thee now,
Who knew thee not, a little time ago!

Yet yearned I ever to behold thy face,
Because I felt thou hadst this radiant grace.
Here in this golden light, where Love reigns King,
And all his joyous people hither bring,

Complete, their gifts, nor hide the slightest thing
From His inspection; how to each doth cling
His living truth; yet will His mercy see
No fault nor failing left in Thee or Me!

—*Dr. Lucy Creemer Peckham.*

THE EXTINCTION OF CHURCHES.

The following extracts are taken from an article, under the above heading, in a recent issue of the New York *Sun:*

At the very time that the Protestant Episcopal Church of the United States is claiming a somewhat phenomenal growth, the churchmen of New York are confronted with the appalling fact that church after church is "going under."

The Church of the Annunciation, situated in West Fourteenth Street, on one of the leading thoroughfares of the city, has been sold, and the proceeds of the sale have been devoted to educational purposes, notwithstanding the fact that the building had been solemnly consecrated to the service of God and for divine worship according to the forms and ceremonies of the Episcopal Church in 1855. The transaction admits of no defence, for if an act of consecration means anything it surely implies perpetuity of purpose.

St. Ann's Church, situated in Eighteenth Street, near Fifth Avenue, a populous part of the city, and on the confines of a poor district in which churches do not abound, has also been sold, and in consequence of the Standing Committee refusing to sanction its transfer to another site the congregation of this well-known parish will worship as "boarders" (as Dean Hodges would say) in the Church of St. John the Evangelist.

It is not very long since (early in 1861) that the friends of the late Dr. Anthon erected a memorial church in West Forty-eighth Street, for the avowed object of giving to that populous district an evangelical ministry. Some eight years after the building had been erected, upon the elevation of Dr. Jagger to the episcopate, the vestry called to the rectorship of this church one whose special gospel was the elevation of the poor, who from time to time drew forth the sympathies of his audiences with the sarcastic remark that in New York City the "kingdom of heaven seemed to be bounded by the aristocratic limits of Fifth and Madison Avenues!" And yet under this very ministry this "memorial church" was sold to the Methodists and the money invested in the purchase of a handsome edifice on one of those very "fashionable avenues" which had been the subject of ministerial ridicule for some years.

The extinction of Zion Church was equally unwarrantable. It had a handsome building erected on Murray Hill upon five lots of land on the southwest corner of Madison Avenue and Thirty-eighth Street, given by the heirs of Susan Ogden through Mr. Murray Hoffman, and specially donated on the condition of an Episcopal church being erected on the spot. The church was solemnly consecrated by Bishop Wainwright in 1864, and in order to strengthen this church the Church of the Atonement on Madison

Avenue was sold for an express office and its funds consolidated with those of Zion Church.

There was every reason in the world why this Zion Church should not have been extinguished. It was a church of long traditions, dating from 1811. Two of its rectors had been raised to the episcopate. The incumbent at the time of its extinction belonged to one of the most wealthy families in New York. The church was situated in one of the most fashionable parts of the city. It had been solemnly dedicated by the act of consecration. And yet, in the face of all these facts, it was sold to the Presbyterians and the proceeds of the sale placed at the disposal of another church (St. Timothy's).

One of the most peripatetic institutions in the whole city is Christ Church. Its first house of worship was erected in Ann Street in 1793; its second in Worth Street in 1822; its third in Eighteenth Street in 1854; its fourth in Fifth Avenue and Thirty-fifth Street; its fifth in West Seventy-first Street—rather a disgraceful record for an institution which claims to belong to a church not founded on the sands of worldly expediency, but upon the firm foundations of the rock of truth.

But this extinction of churches reaches its climax in the sale of the Church of the Holy Trinity in Forty-second Street. This parish was organized as recently as April 4, 1864. The first church was completed and solemnly consecrated in 1865. A new church was erected and heavily mortgaged in 1873. Then it was beautified by a very large expenditure of money only two years ago. It is situated in one of the most populous thoroughfares of the city and has been regarded as a singularly successful church. In its last parochial statement it reports the large number of 863 communicants and a yearly income of nearly $26,000. And now this magnificent structure has been sold to a railway corporation and the million of money realized placed in St. James's Church on Madison Avenue, a church regarded as one of the most fashionable places of worship in the city.

This trading in churches surely demands some explanation, and it seems to be high time for those interested in the growth of the Episcopal Church in New York to institute some inquiry as to the cause or causes of the present lamentable condition of things. . . .

Only a very short time ago a Baptist minister, Mr. Holloway, of the Thirty-third Street church, spoke at a public meeting as follows:

"It is almost a daily occurrence to see our churches leaving the place where God's work should be carried on for a place less effective but more fashionable. It is the same old devil, selfishness, that has come into the church and caused men to abandon the true work of religion to advance their own interests.

"We expect our missionaries in far-off lands to deny themselves everything for the work of God, but we are not willing to sacrifice anything our-

selves. We are building up the golden calf system, which is most offensive to the heart of Jesus Christ. What is the effect on the people?

"They look on the big churches as rival organizations—a sort of social club system. There is an apparent great demonstration and very little religion."

Some wealthy church organizations which have "traded in churches" successfully satisfy their consciences by erecting "mission churches" on a side street for the poor. It is impossible to conceive anything more thoroughly un-American. The millionaire worships in a stately temple on Madison Avenue, while his clerks bow the knee in a modest prayer-house in First Avenue. It surpasses the heathenism of India. For here in New York the high-caste Brahmin of wealth does not meet in the house of God with the low-caste Shudra of poverty. If a man is unfortunate in business he must be "missionized." If he is piling up dollars he can find a hearty welcome in a fashionable church. And yet we pretend to call this the religion of Jesus! As a matter of fact there are no churches to be found on Avenue A. If we travel from end to end of this avenue we shall scarcely see a place of worship, while on Madison Avenue there is a church almost on every block. . . .

As matters now stand it is very evident that there is a very lamentable departure from the primitive principles of Christianity.

* * *

WISDOM is a right understanding; a faculty of discerning good from evil, what is to be chosen and what rejected; a judgment grounded upon the value of things, and not the common opinion of them. It sets a watch over our words and deeds, and makes us invincible by either good or evil fortune. It has for its object things past and things to come, things transitory and things eternal. It examines all the circumstances of time, and the nature and operation of the mind. . . To be wise is the use of wisdom, as seeing is the use of eyes, and speaking of the tongue. He that is perfectly wise is perfectly happy; nay, the very beginning of wisdom makes life easy to us. It is not enough to know this; we must print it in our minds by daily meditation, and so bring a good will to a good habit. We must practise what we preach, for philosophy is not a subject for popular ostentation, nor does it rest in words, but in deeds. It is not an entertainment to be taken up for delight, or to give a taste to our leisure, but it should fashion the mind, govern our actions, and tell us what we are to do and what avoid. It sits at the helm and guides us through all hazards; nay, we cannot be safe without it, for every hour gives us occasion to use it. It informs us in all the duties of life: piety to our parents, faith to our friends, charity to the poor, judgment in counsel; it gives us peace by fearing nothing, and riches by coveting nothing. —*Seneca.*

BOOK REVIEWS.

HISTORY OF RELIGION. By Allan Menzies, D.D. 438 pp. Cloth, $1.50. Published by Charles Scribner's Sons, New York.

A general view of comparative religion is very difficult to obtain, as few minds possess the freedom from theological bias necessary to the comprehension of the subject in a light that is entirely unprejudiced. A second qualification, no less important, is a mental grasp of the head-lights of history with the discriminative faculty for condensation. The author of this work evidently possesses these rare qualities, and has furthermore adapted his writing to the more difficult requirements of a text-book. This task has been doubtless much facilitated by the author's experience as professor of biblical criticism in the University of St. Andrews. In thus compressing the subject into small space he has been careful to lose nothing of the life and interest of religious history, and at the same time much has been gained in rendering this difficult subject more clear and comprehensive. In the history of the great religions there is definite authority and consequently a great similarity of thought with other historians; but, in tracing the origin of religion in primitive man, a greater originality is allowable, and the first chapters are especially rich with the author's conclusions, while at the same time giving the varied opinions of different authorities. New evidence is constantly being gained at the present time which will doubtless necessitate many changes in such a work, but the writer has given a comprehensive summary of the highest development of religious understanding as existing at the present time.

THE ART OF BREATHING. By Leo Köfler. 295 pp. Cloth, $2.00. Kegan Paul, Trench, Trübner & Co., publishers, London.

There are many important subjects in this book that are not only of great interest to singers but to all who use the voice professionally—to preachers, lawyers, teachers, and indeed to all who know the value of correct speaking and the true charm of conversation. Mr. Köfler writes with mature judgment founded upon long experience, and he converts the Italian method of singing to the broader use of the speaking voice. Unity of tone production both in singing and speaking thus becomes doubly valuable, as giving the principle of uniformity in which the larger muscles are made to bear the strain of vocalization while the smaller ones give the delicate modulations of expression. The world has grown bewildered with complicated exercises that are

difficult to practise and still more difficult to remember, and is searching for principles of correct action that can be simplified to the utmost. In this respect especially Mr. Köfler has satisfied such requirements by presenting a system that cannot fail to preserve the voice in its purity and even to restore the voice that has been injured by false methods or ignorance of its proper use. The breathing exercises that are given are a prime requisite for health and vigor, by introducing oxygen into the system and consequently increasing the buoyancy of energy that is especially needful to those who appear professionally before the public.

DICTIONARY and Encyclopædia are happily combined in one by the Syndicate Publishing Company, of Philadelphia. Such an arrangement greatly facilitates the special requirements of time and convenience in a reference library. It was originally published by Cassell & Co., of London, England. The present edition is an American revision of this elaborate work. Under the direction of Professor Charles Morris, of the Academy of Natural Sciences of Philadelphia, eminent as a lexicographer and a thorough scientific scholar, all departments have been remodelled and Americanized; for example, in electricity there is given a detailed account of the recent discoveries of Edison, Tesla, and others. The distinguished editor-in-chief, Dr. Robert Hunter, A.M., F.G.S., with his numerous and equally distinguished associates, spent seventeen laborious years in the original preparation of this work, which is the result of the ripest and best-known scholarship of England. Among the specialists who have edited and prepared the encyclopædic department may be mentioned the late Professor Thomas Huxley, the leading zoölogist and biologist of his time; Professor Richard A. Proctor, who during his life was probably the best-known astronomer of civilization; and many others who are widely acknowledged as authorities. The Encyclopædic Dictionary is published in four beautiful volumes, profusely illustrated, and is invaluable in its wealth of information upon all subjects of human interest.

WE are indebted to Mrs. Clara H. Scott, of Austin, Ill., for advance sheets of her forthcoming book, "Truth in Songs." The words are based chiefly on biblical subjects, and the music is simple and inspiring. The volume should meet with a ready sale.

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OTHER BOOKS RECEIVED.

CRIMINAL REFORM. By Mrs. Havilah Squiers. 28 pp. Paper, 15c. Purdy Publishing Co., Chicago.

SIMPLE THEOSOPHY. By M. J. Barnett, F.T.S. 55 pp. Paper, 15c. Colby & Rich, publishers, Boston.

THE FOREST-TREE PLANTERS' MANUAL. By J. O. Barrett. 126 pp. The Progressive Age Publishing Co., Minneapolis, Minn.